

Vol. X. No. 12.

December 15, 1913

THE  
PSYCHOLOGICAL BULLETIN

---

SOCIOLOGY AND PSYCHOLOGY<sup>1</sup>

BY PROFESSOR J. H. LEUBA

*Bryn Mawr College*

The methodological conceptions which should guide investigation in ethnology, anthropology and sociology have been for several years past a subject of lively discussion. It would be well if the psychologists took an active part in these discussions, since the conceptions urged by the innovators ascribe to psychology a place in those sciences denied to it by the older views.

In sociology the attack of those who realize that a purely objective, non-psychological method is inadequate has been directed chiefly against Durkheim. In anthropology the main object of criticism has been the so-called "evolutionary method" which greatly minimizes the influence of the psychological factor in the development of culture.

I criticize below Durkheim's methodological ideas and take that opportunity of illustrating the function of psychology in the study of certain social facts.

Durkheim holds that the origin and development of religion are exclusively a concern of sociology. "It is thus a corollary of our definition that the origin of religion is not to be found in individual feelings or emotions but in states of the *âme collective*, and that it varies as do these states. Did religion arise out of the constitution of the individual, it would not appear to him in a coercitive aspect. . . . It is consequently not in human nature in general that one must seek for the determining cause of religious phenomena, it is in the nature of the society to which they belong; and if they have

<sup>1</sup>The larger part of this article has appeared in a somewhat different form in a paper published in the *Amer. J. of Sociol.*, November, 1913.

varied in the course of history it is because the social organism itself has changed."<sup>1</sup>

Societies are governed, we are told, by laws necessarily proceeding from, and expressing the nature of these societies. Such laws are different from the laws of individual psychology because the social is not the same as the individual constitution. Why resort to introspection when we know that most social institutions are transmitted ready made? How could we by questioning ourselves discover the causes from which these institutions arose? Moreover, we do not always know the real reasons for our actions, neither do we know all of them. And, for the rest, each individual plays but an infinitesimal rôle in the formation of the group life.<sup>2</sup>

The discussions which have arisen on the appearance of *Les règles de la méthode sociologique* suffer, I fear, in several instances from the lack of a clear differentiation between individual psychology and a psychology of conscious individuals as they are affected by, and as they affect, the group to which they belong, i. e., social psychology. Individual psychology includes the topics usually dealt with in the psychological manuals of the kind now termed "structural." It deals with the attributes of sensations, the threshold of stimuli, the discrimination sensibility, the relation of sensation to the pleasant and the unpleasant, the connections of sensations; with the laws of recall, the psychological and physiological conditions of attention, etc.,—all this without reference to the particular influence exercised upon mental life by the existence of other conscious beings. The recent psychology commonly called "functional" has an inherent tendency to pass into the field of social psychology which is primarily concerned with the effects wrought in individuals by the consciousness of the group to which they belong, and with the common behavior prompted by the consciousness of the group.

In the writings from which I quote, Durkheim does not once mention *social psychology*. But he opposes throughout "individual psychology" to "sociology." He writes, for instance, "even though individual psychology had no longer any secrets for us, it could not give us the solution of any of those problems [the problems of sociology], since they refer to facts of an order outside the range of individual psychology." I would not dissent from this statement, provided "sociology" means or includes the psy-

<sup>1</sup> "De la définition des phénomènes religieux," *Année sociol.*, 2, 24.

<sup>2</sup> Preface to 2d ed. of "Les règles de la méthode sociologique."

chology of groups of individuals, in so far as they affect the social body and are affected by its presence. But if this and other similar passages should mean that sociology is not concerned with the interpretation of social action in terms of consciousness, that it can dispense with the introspective method, *i. e.*, that sociology must limit itself to the observation of the external activities of man, then the astonishment and the opposition which the methodological writings of Durkheim have inspired are, it seems to me, legitimate. "Sociology" may, however, be used by him as a brief synonym for *social psychology*, or at least as including this branch of psychology; if so, his position becomes, to me, unobjectionable. Unfortunately, even after the explanations provided in the preface to the second edition of *Les règles* there remains ample cause for perplexity.

That sociology and individual psychology have little in common, I fully admit. The question I wish to consider is not the relation of sociology to individual psychology, but to social psychology. *Can the origin and the nature of religious practices and beliefs be fully understood when observed from the outside, as overt actions, without the assistance of a psychological interpretation of the states of consciousness which they express?* Ceremonies are the outcome of more or less clear mental processes taking place in individuals, under the influence of other conscious agents feeling, thinking, and acting as a unit. The so-called "social" forces before which the believer bows come to him as ideas, feelings, impulses, desires. I maintain therefore that the full understanding of social life demands not only the observation of the external outcome of the collective life of conscious beings, but also its interpretation in terms of consciousness, and I shall now attempt to point out the need of psychological investigation in the study of religion.

Whether one holds (as I do), or not, that the proper use of the word *religion* involves belief in unseen, hyperhuman powers, usually personal, the genesis and development of the god-ideas constitute one of the important problems of the origin of religion. Primitive gods are in many instances ancestors deified. But how and why have ancestors been deified? What are the needs which prompt to deification and what are the mental operations involved in the process? These questions require psychological answers. It is but the beginning of a solution to say, for instance, that the gods of any particular tribe are water-gods because the tribe's life is dependent to an unusual degree upon the ocean. Fish are altogether dependent upon water, yet they have no gods.

In questioning civilized persons, one discovers that certain of them live in a world peopled by invisible beings and others are entirely free from that belief. This difference appears not infrequently between persons brought up together in the same family. One member of the family has rejected gods, angels, and demons; another has incorporated them in his social group. There are individual psychological affinities and immunities. The sociologist who would go to the bottom of the question of belief and creed must therefore inquire not only into the external influences to which these diverging persons are equally submitted, but he must turn psychologist and examine the individual causes of the observed divergences.

God-ideas may arise in several ways in addition to the direct deification of great chiefs: in naïve attempts to explain certain facts of common observation (dreams, trances, swoons, etc.), in the personification of striking phenomena (thunder, vegetation, etc.), in answer to the problem of creation.

How shall one get in any particular instance to the origin of a god-idea? One cannot question those who first gave it form; they have gone forever. And if one questions the existing savage, one finds usually that he cannot give a satisfactory account of his belief and behavior. Nevertheless, much has been learned from the savage's own account of himself. The psychologist may supplement the knowledge thus secured by an examination of the child's mind. And he may further by self-introspection secure much that may serve in the interpretation of the behavior of primitive man. Durkheim's remark that we do not always know the true reasons, nor all the reasons, for our actions is evidently true. But it is just as true surely that we usually know some of them and that a study of actions considered objectively does not more exactly or fully reveal all the motives of behavior. By getting introspective descriptions from many persons of the causes of the same actions, one has as good a chance, it would seem, to make a full and exact discovery of causes as by an external method. *In any case, I do not know why one should neglect either of these methods when searching for the genesis of the god-ideas.*

Another set of problems with which the sociologist must deal in collaboration with the psychologist treats of the effects of religious institutions upon society. The tonic value of the belief in benevolent gods; the use made of them for securing physical goods or subjective qualities with which gods have been endowed by the

very persons desiring these qualities; the peace, the assurance, the joy that are the most common fruits of the ethical religions; the sense of divine presence; the transformations, at times marvelous, happening in many persons under the influence of religious convictions,—these and other similar problems demand descriptions and explanations which cannot be provided altogether by psychologists or by sociologists working independently of each other.

The influence of ethical needs and purposes upon the development of religion is obviously very great. Most religious reformations have had as starting point ethical demands. Would it not be preposterous in an investigation of these transformations to refrain from turning to the introspective data which reformers have left us, and from interpreting in the light of our own consciousness of ethical relations their autobiographies, letters, didactic writings, etc.? Are not these writings a unique source of information as to how these individuals apprehended social life and why they rejected certain of its beliefs and practices while they struggled and even died in order to introduce others?

Is there, for instance, nothing of importance to be learned in a psychological study of Luther's life, of his temperament, of his ethical and æsthetic sensibility, by the sociologists desirous of understanding the causes of the transformation of religious institutions in which he was the chief individual instrument? The day is indeed past for believing that an individual, however mighty, can cast society in any mold shaped by his fancy. We know now that the men who have left their impress upon society have been privileged to do so because they were the instruments of communal forces. But the brilliancy of this discovery should not blind us to the share belonging to the individual in the social work. Why is it that Luther and not some other one of the millions of his fellow-countrymen became the Reformer? Is it merely because he alone was placed in just those external circumstances which would make of a man the reformer that he was? The external influences which acted upon Luther were, without doubt, indispensable, but must not Luther himself be considered an original center of energy? Do not Luther's internal struggles with certain passions, his consciousness of sin, and the final triumph of faith under peculiar circumstances, throw a light upon the Lutheran doctrine of justification by faith which cannot be shed by a merely external study of the behavior of the reformer and of the doctrines he set forth?

Expressed in more general terms, my contention is merely that

individuals do more than reflect social life; they modify it, for they are centers of creative energy. Identical circumstances acting at the same moment upon two persons will not produce identical effects, for no two men are identical.

When an economist tells us that a study of economic conditions covers whatever need be known in order to understand and predict the number of suicides, he forgets that there are other factors affecting man's life besides poverty. Are there not men who delight in want and privation, who voluntarily seek poverty and starve their bodies, not to destroy but only to rule them? What definite and exact relation would there be between suicide and poverty in a community possessed by the ascetic's ideal to which I allude? And is it not well known that ideas are contagious, particularly in certain persons and in certain circumstances, and that there are epidemics of suicide, the partial cause of which is to be found in individual suggestibility?

The place belonging to the introspective, the psychological method in the study of social life is indicated by the character of social facts—a character recognized by Durkheim himself; they consist, he wrote, "in ways of thinking and acting." Since the units of the social groups are conscious beings, the ultimate explanation will have to be given in psychological terms, *i.e.*, sociology is a psychological science of which the observation of social institutions is merely the starting point.

## SPECIAL REVIEWS

### SOCIAL PSYCHOLOGY

*The Doctrine of Evolution and Anthropology.* CLARK WISSSLER.  
*Amer. J. of Psychol.*, 1913, 6, 223-237.

Anthropologists no more than sociologists are agreed as to the methodological conceptions by which their investigations should be guided. The "English School" accepts the so-called "evolutionary," while the "American School" adopts the "historical" conception. In this connection the significance of the two terms is apparently not exactly understood by all anthropologists. Dr. Wissler, in this address, endeavors to define these conceptions and to show their relation to biological evolution and to culture.

According to the evolutionary theory, as the author understands it, the social and psychological development of man proceeds along with, or is caused by, a biological development. In opposition to the "somewhat naïve" assumption "that the advance in culture is part and parcel of an advance in morphology," our author holds that the human individual is "born with a full equipment of instincts to develop and participate in any culture he may happen to be born into," but not with any instinct, or psychophysiological mechanism for the production of *particular* cultures. There is, for instance, no inherited aptitude to acquire a particular language, although "there doubtless is an instinct to form a language—a human innate character common to all men."

It should be understood, however, that when the historical anthropologist opposes the evolutionary method, he "is not for a moment denying that cultures evolve or grow, he is only denying that this growth is an integral part of biological evolution." He affirms that that which in any particular case determines the appearance or the order of appearance of social phenomena is not a biological, a morphological evolution taking place in a uniform order in the whole human race, but that external circumstances such as geographical environment, density of population, proximity of different groups, etc., are the causes of cultural development. Since these factors are not the same for each group of men, cultures cannot be expected to follow identical lines. As a matter of fact

ethnologists have discovered that the uniformity demanded by the evolutionary conception was not always to be found, and that in many instances the same stage of culture was produced by different causes. When one dissociates the course of culture from biological evolution, one is left with the alternative of accepting the historical theory according to which not biological, but other factors direct cultural changes.

The historical method holds that "there is a history of cultural activity for each particular group of mankind, and that the culture of any given moment is only to be interpreted by its past." The term "historic" used in this sense is not altogether satisfactory to our author; he suggests replacing it by "cultural."

*Religious Chastity.* JOHN MAIN. New York: (publisher's name not given), 1913. Pp. xii + 365.

A mass of information regarding the customs centering about widows and sexual relations scattered until now in hundreds of books and journals is gathered in this book and classified in an illuminating manner. The volume possesses, moreover, the distinction of a vivacious and often elegant style.

The preface opens with the words "In Ethnology as elsewhere evolutionary theory has been running amuck." The fallacy of taking differences in culture to mean differences in mind is due, the author declares, to a failure to push analysis of custom far enough back, and we are offered this psychological key to the varieties of customs which regulate the behavior of widows: "In one society, widows shave their heads, or scarify themselves; in another they are burned or stabbed or strangled to death; in another, they live to care for the grave or cherish the memory of the dead; *but in all, they do what they think the dead would most like.*" One of the main purposes of this book is to establish this thesis.

Many otherwise puzzling customs are readily understood when one keeps in mind two groups of well-known facts: (1) The departed husband is still at times at least actuated by needs and desires characteristic of mortals; he remains in communication with, and his thinking is of the same sort as that of, the living; whether the widow and the tribe are still attached to him by affection and admiration, or whether he is looked upon as evil and dangerous, in any case uncertainty and mystery attach to much of his behavior. (2) Since, after all, the ghost does not actually discharge the duties which fall to the living—whether toward his widow or the tribe—

and does not return to plague his widow and the second husband, increase in experience generates increase of resistance to the demands of the ghosts. Some of these demands are so uneconomical or painful that they come to be replaced by customs less wasteful of life or wealth. By various subterfuges the belongings of the dead at first burned or buried with him, probably in fear "lest they might entice him to fetch them, and later that they might prove useful to him or redound to his credit in the habitat which had come to be imagined for him," are saved, first in part and then in totality. Similarly, the luxury of widow immolation is replaced by many different customs, "for the widow is too valuable an inheritance for the poor man's heir to forego;" or the widow is saved and performs various services for the God and the temple—services by which the living are benefited.

*Religious chastity* will be particularly profitable reading to those who are still hampered by the so-called "evolutionary" conception of anthropological development. They will find here both identical customs proceeding from different desires (for instance, cannibalism, p. 78) and different customs arising from one and the same desire.

This book will be also valuable to those anthropologists and sociologists who have not fully realized that the complete understanding of human society cannot be obtained by the objective method alone. The explanation of behavior demands reference to principles of social psychology.

With a few exceptions each chapter opens with a proposition which is then justified and illustrated. For instance, "exorcism or propitiation is necessary to ward off specific outbursts of ghostly malice or to get immunity from a generalized danger from the dead." (The haunted widow.)—"Perhaps the most general and certainly the most consequential guarantee against ghost walking is . . . the gratification of the proprietary sense of the ghost." (The immolated and suicidal widow.)—"Where dead men become ghost-gods, their devoted widows readily become their priestesses." (The widow-priestess.)—"Despite human ingenuities the gods are not patient polyandrists. They are apt to discard the makeshift of marriage by proxy, and to insist upon exclusive proprietorship—theoretically at least. Their demand is met by the priestess-wife." (The priestess-wife.)

A bibliography containing about 650 titles gives some idea of the thoroughness with which the author has ransacked literature in order to make a complete picture of chastity and unchastity in their relationship to religion.

*The Social Significance of Myths.* W. H. R. RIVERS. *Folk-Lore*, 1912, 23, 307-331.

The author had suggested in a previous publication that the various forms of social organization found in Australia are the outcome of a blend of peoples. In the paper now reviewed, he offers an argument for the same opinion, taken from the frequency among the native Australians of certain kinds of myths. I reproduce in outline this interesting argument.

In order to account for the particular kinds of things which become the subjects of myths, he suggests this principle: "It is not the especially familiar and uniform which becomes the subject of myth . . . for this purpose there is necessary such an element of variety and of apparent, if not real, inconsistency, as will attract attention and arouse curiosity." As social customs and organizations are among the most familiar and constant experiences of primitive man, one should not expect to find many myths explanatory of social custom or organization. As a matter of fact, narratives of a mythical kind which serve to account for social conditions occur but seldom among the records of savage peoples—so seldom in fact, that this class of myths is not even mentioned by most anthropologists.

When one turns to the Australians, one is startled by the fact that most of their myths deal definitely and explicitly with social conditions. It turns out further on investigation that these myths refer chiefly to the totemic side of their organization and not to the dual organization found in combination with totemism throughout Australia. Now, if the Australians are not a homogeneous people, if they have arisen from a fusion of different tribes, one can readily understand the presence of myths explanatory of social organization. One need only suppose that some of these tribes were organized according to the totemic clan system. This system would then call to itself forcibly the attention of the tribes which merged with those in possession of the totemic system.

There are many difficulties in the way of a successful application of the principles here formulated. Several of them are considered and satisfactorily disposed of by the author.

*New Religions Among the North American Indians.* ALEX. F. CHAMBERLAIN. *J. of Relig. Psychol.*, 1913, 6, 1-49.

Both anthropologists and social psychologists will find much to interest them in this historical paper in which are listed and char-

acterized, besides a number of others, no less than 21 "new religions" of the North American Indians.

The account begins with the Pueblo new religion and revolt of 1680 and proceeds chronologically up to the Ghost Dance religion which began about 1890. Brief as these descriptions are, they set forth forcibly the motives of religious fervor among the Indians. These motives are of two kinds, racial or patriotic and ethical. They either aim at deliverance from the yoke and influence of foreigners or they seek to uproot moral evils and to establish higher habits of life; more usually they seek both autonomy and a higher morality. These two classes of motives, it will be observed, express fundamental human needs and are therefore present in all religions that have reached a certain stage of development. Of Handsome Lake, the Seneca chief, we are told, for instance, "His precepts and teachings, based largely on the ancient custom and faith, but recast to adjust them to the new conditions, contemplated the regulation of family life by pointing out the respect and duties that should subsist between husband and wife, and between parents and children, and the need of chastity and continence and by the inculcation of industry and thrift" (p. 14).

In these movements, the influence of the missionaries is plainly visible, yet one may find also abundant indication of an originality with which savages are not always credited.

Visions and trances play a conspicuous rôle in the establishment of these religions. Their teaching is offered as a revelation from other worlds. One singular feature of many of them is that dancing is their chief means of expression, and, therefore, of propagation.

J. H. L.

*Race Psychology: Standpoint and Questionnaire, with Particular Reference to the Immigrant and the Negro.* W. I. THOMAS.  
American Journal of Sociology, 1912, 17, 725-775.

The author states that the plan for viewing and collecting materials here given is one that he has used in investigating the peasants of Europe and the Negroes, and is offered "not as a contribution to theory, but as a tool." However, there is a definite and comprehensive conception of mentality presented which may be said to characterize a considerable body both of field workers in anthropology and of theorists. The standpoint employed has points of affinity with that outlined by Dewey and Boas some years ago, and with that of F. von Luschan's recent article in Spiller's

*Inter-Racial Problems*, but the method of interpretation is distinctive because of a certain breadth of sympathy which suggests Bergson's description of the gift of intuition which comes from a long living with a fascinating subject matter. In the writer's *Sex and Society*, the social-psychological standpoint was used to determine the conditions explaining likenesses and differences between the mind of woman and the mind of lower races. In his *Source Book for Social Origins* a more extended field was covered. Extracts from standard writers, comments, and an extended bibliography on economic environment, education, invention, marriage, art, magic, religion, myth, morals and the state were presented. In this syllabus the same fields are reviewed with reference to the problem of race.

The standpoint used in the work of Professor Thomas is summarized as follows: "Without ignoring economic determinism or denying the importance of specific race characters, I have assumed that individual variation is of more importance than racial difference, and that the main factors in social change are attention, interest, stimulation, imitation, occupational differentiation, mental attitude, and accessibility to opportunity and copies. In other words, I have emphasized the social rather than the biological and economic aspects of the problem."

The main concepts employed are habit, crisis, control, and attention. Each of these is given a broad meaning. Habit includes social coordinations, the *mores* of groups, crisis is any slight or violent disturbance in the individual-social organization, and attention covers the whole process by which fundamental life problems are grappled with. Within the socio-individual conflict-situation the various processes of consciousness emerge. Motor tendencies antedate feeling and ideational processes. The mentality of peoples should be judged in relation to their distinctive problems and specialisms, not in relation to some imputed standard set up by a group animated by a protective egoism. There are no "pure races" in Europe, and the supposed superiority of some is due to an accumulation of tradition, technique, and abstract formulas. But accumulated culture may be assimilated by mediocre minds and is not to be confused with mentality proper, the power to cope with serious problems. As regards perception, memory, inhibition, and abstraction, the savage shows no inherent deficiency when we estimate his mentality in relation to its context of occupation, technique, and customary run of attention.

Excerpts from sources relating to the various topics, selected references, directions for carrying on observation and organizing anthropological data, and a list of suggestive questions for the guidance of students are included in this valuable article.

E. L. TALBERT

UNIVERSITY OF CHICAGO

*The Will of the People.* WILLIAM McDougall. *The Sociological Review*, 1912, 5, 89-104.

Both Rousseau and his critics have failed to clear up the ambiguities in the doctrine of the general will. This has been due to an inadequate conception of collective psychology. The intent of the article is to define the nature of volition according to lines mapped out in the author's *Social Psychology*, and to determine by analogy the characteristics of collective volition and collective action as contrasted with lower forms of collective striving and acting. "Individual volition is essentially distinguished from lower forms of acting and striving by the fact that, in some peculiarly intimate sense, the striving is governed and maintained by self-consciousness: it is distinguished from acting which issues directly from desire or impulse or from a conflict of desires or impulses, by the fact that the idea, the thought, of one's self plays a dominant and decisive rôle in the process."

This conation has an existence and organization of its own distinct from the secondary system of ideas; an idea moves us when it awakens, excites or is associated with specifically directed conative tendencies. The linking of an idea with latent dispositions is the process of forming sentiments; these by organization and elaboration constitute character. Chief among the sentiments is the sentiment for that object of thought which we call the self. This "self-regarding sentiment" essential to the higher form of volition may be amalgamated with concrete objects, as one's dog, or with abstract objects, as benevolence. An important item for social psychology is that man normally acquires sentiments for the highly complex objects constituted by groups of persons, large or small,—such as family, party, or college. The essential conditions of the formation of sentiment for a group is (1) that the group be permanent enough to be recognized as such by men in general, (2) that each member thinks of himself as belonging to the group, (3) that "the group shall be one that lives among other similar groups, maintaining and asserting over against them its corporate existence,

and made by them the object of judgments of value, of praise and blame, approval and disapproval, of friendly and hostile feeling, of emulation, rivalry, or opposition."

The self-regarding sentiment, originally directed toward the individual self, thus becomes extended to the degree that man identifies himself with his family and with larger groups. "In so far as such a complex dual sentiment grows up in the minds of each member, the group-spirit is powerful, the group has a true collective self-consciousness, and is capable of a truly collective volition." When unmediated impulses which are present in lower forms of striving are controlled by group-sentiment aiming at the common good, we have a case of collective volition.

The parallel between individual and collective volition is this: "The individual volition is governed by individual self-consciousness, *i. e.*, by the self-regarding sentiment of the individual or by the impulses and desires that are awakened within this sentiment. Collective volition is governed by collective self-consciousness, *i. e.*, by the impulses and desires that are awakened within the collective self-regarding sentiment, the extended self-regarding sentiment which makes each member regard the good of the group as his own good."

From the standpoint of the analysis summarized above Professor McDougall suggests that the doctrine of Rousseau should be corrected in three respects: (1) The genesis of the collective self is not voluntary association, but is the development of the sentiment for the nation in the minds of citizens by the gradual evolution of institutions, tradition, and intercourse. (2) A collective self is possible in a large community, as distinguished from Rousseau's requirement of a small deliberative body; small groups, reciprocally acting, are essential if a truly collective deliberation is reached in large modern states. (3) Rousseau's doctrine of the common good is ambiguous, and is most applicable to the highest form of collective volition in which common purpose, tradition, memories, participation in crises, and harmonious action have developed the notion of a group which determines individual conduct. In lower forms of collective striving the object aimed at is the good of all, since here the private good of the several members of the group is most urgent, not the good of the whole.

The distinction between the good of all and the good of the whole is applied finally to the national life. Real patriotism or nationalism is identified with the highest form of collective striving.

"And the nation is capable of truly collective volition only so far as the organization it possesses, in the form of institutions and traditions, enables it to deliberate collectively for the good of the whole as such, such deliberation and action being moved and sustained, not by the desire of every man for his own private good, nor yet by the desire of every man for the good of all, but by the desire of every man for the good of the whole, a desire which is rooted in and springs from the collective self-consciousness, the collective self-regarding sentiment of the whole *for* the whole." National sentiment must be cultivated, the writer urges, in order that there may be stimulus for moral effort to take the place of the supernatural sanctions which are now losing their hold on the population.

The article has been outlined at some length because it reveals a significant tendency operating in the development of social psychology. It is a hopeful indication for the future of the new science if it insists upon proceeding pragmatically: Dr. McDougall's method of dealing with national problems from the approach of psychology is evidence of this insistence. There is a statesman-like quality in the spirit of Bentham and the Utilitarians which ought not to die, however inadequate their mechanical assumptions now appear. Professor McDougall's contribution adopts the social outlook of the Utilitarians while fundamentally it is a criticism of Bentham's main theses. Wallas and Bligh also display the same pragmatic interest, the latter anticipating the gradual increase of a body of experts in social psychology who will utilize the principles of human nature in planning and directing individual and national improvement-enterprises, somewhat after the manner of the Freudian practitioners.

In one respect, however, the article is not quite satisfactory. As noted before, it pleads for a collective volition or nationalism. The author contends that the object, *humanity*, is too vague to elicit devotion. But one of the excellent points urged is that no group forms a wholesome group attitude without the correction and opposition of other groups. Consequently, in order that a national, patriotic consciousness may develop it is necessary that coincidently a consciousness of the wider group comprehending the various nations shall evolve. The international consciousness is not to be identified with the vague abstract entity humanity, as seems to be implied.

E. L. TALBERT

UNIVERSITY OF CHICAGO

## INDIVIDUAL RELIGIOUS PSYCHOLOGY

## MYSTICISM

Never before, perhaps, have so many scholarly psychological publications appeared on religious mysticism as during the last few years. This activity is a natural consequence of the recent extension of psychology in certain abnormal fields. When phenomena of a non-religious significance, but somewhat similar to those of mysticism, had been investigated in hysteria and elsewhere, and had received an explanation according to theories of the subconscious, the striking experiences of the mystics could not be expected to escape longer the curiosity of the psychologist.

The psychological studies of mysticism may be considered to have begun with Murisier's *Les Maladies du Sentiment Religieux* published in 1898. He was followed in chronological order by Recéjac, Leuba, Poulain, Delacroix, Pacheu, Von Hugel, Maréchal and others.

The non-transcendental point of view and certain conclusions of most of the writings of non-Catholic authors have aroused the Roman Catholic world to a defence of the supernatural in mystical experiences. There have appeared in the reviews for 1912, notably in the *Rev. de Philos.*, published under the direction of a professor of the *Institut Catholique* of Paris, a number of articles with a marked polemical character. The abstracts of the papers of Pacheu, Maréchal and Huc will show what points are the storm centers of the discussion.

*Mysticism; a Study in the Nature and Development of Man's Spiritual Consciousness.* EVELYN UNDERHILL. London: Methuen & Co., 1st ed., 1911. Pp. xi + 600.

The library success of this large volume (three editions were published from March, 1911, to January, 1912) following close upon Baron von Hugel's work in two volumes, *The Mystical Element in Religion*, is a token of the lively and widespread interest in psychological studies of mysticism as well as a tribute to the literary, and, I must add, semi-popular qualities of this work. It cannot be compared in point of scholarship and of psychological penetration, with von Hugel's book, and still less with Delacroix's *Etudes d'Histoire et de Psychologie du Mysticisme*. This the author would readily admit, for she modestly informs the specialists that her book is not for them.

In the course of the two parts of this book, called respectively *The Mystic Facts* and *The Mystic Way*, almost every topic belonging to mysticism is discussed or at least touched upon. The first part deals with the relation of mysticism to vitalism, psychology, theology, symbolism and magic. It is preparatory to the second part which is "avowedly psychological," and consists essentially of an analytical description of the mystical ascent to God. The author's relish for the mysteriousness and picturesqueness of the "mystical adventure" is in evidence throughout. Her success in conveying the tang of the various phases of mystical experience by the quotation of apt phrases is admirable.

One of the most interesting chapters is the one on *Mysticism and Vitalism*. She indicates in it broad similarities between the conception of the nature of reality of the scientific Vitalists and of such philosophers as Bergson and Eucken. According to her, we see in the Great Mystics "the highest and widest consciousness to which the human race has yet attained" (p. 532). She has no doubt that in that consciousness man possesses Ultimate Reality, God. It is unfortunate that writers on mysticism do not start with experience and define their terms with reference to it. They begin instead with a highly abstract notion of the Ultimate Reality derived from philosophy and freighted with weighty implications, and then turn to mysticism for a description of this reality. Under these conditions they cannot help reading into that experience much more than really belongs to it.

According to our author the apprehension of Ultimate Reality proceeds from, or is by means of, "the organ of man's spiritual consciousness." This "organ" or this "sense," as she also calls it, seems to be either identical with, or a part of subconsciousness. "Transcendental matters are, for most of us, always beyond the margin; because most of us have given up our whole consciousness to the occupation of the senses, and permitted them to construct there a universe in which we are contented to remain. Only in certain occult and mystic states: in orison, contemplation, ecstasy and their allied conditions, does the self contrive to turn out the usual tenants, shut the 'gateways of the flesh,' and let those submerged powers which are capable of picking messages from another plane of being have their turn" (p. 67). The author finds proofs of the supernatural character of the mystical life in strange places. The fasting of the Italian Catharines who "whilst fasting, were well and active," and who were made ill during these fasting periods

by every attempt at eating, seems to her one of the "unsettled problems of humanity" (p. 71). Acquaintance with the psycho-physiological investigation of Agostino Levanzin<sup>1</sup> during his recent thirty days fast, and with the effect of suggestion, especially in a temperament like that of the two women in question, would it seem to rob her of this, to her delightfully attractive, wonder.

*Quelques réflexions sur la méthode en psychologie religieuse.* JULES PACHEU. *Rev. de philos.*, 21, 371-391.

The respective provinces and tasks of literary criticism, scientific criticism, and philosophical or "interpretative" criticism are described in a general way. The main purpose of the author appears to be to enforce the recognition of the right of psychology to examine the facts of consciousness, whatever they are, and of the right of philosophy to complete the work of science by interpreting its findings.

It seems to the author "infinitely probable" that the problem peculiar to mysticism cannot be "exhausted" by scientific study. This signifies that mystical experience includes in all probability facts pointing to a superhuman intervention in consciousness, facts not explicable scientifically. It is not out of place to observe that the Roman Catholic cannot relinquish this conviction without renouncing his church. Such a position is dangerous for a scientist however robust may be his love for truth.

*Sur quelques traits distinctifs de la mystique chrétienne.* J. MARÉ-CHAL. *Rev. de philos.*, 21, 416-482.

The author of this long paper, professor at the *Collège Philosophique et Théologique* of Louvain, is evidently well qualified to deal with his topic. After a few preliminary pages he passes to a brief survey of the most important phenomena of the mystical life. It is shown to be characterized by a number of negative traits belonging as well to the Christian as to the non-Christian mystic, and to complete itself, at least in the higher forms of Christian mysticism, by a positive phase. These negative features are the disappearance of discursive thinking, of special imagery and the loss of self-consciousness. They result from "a very narrow internal concentration, supported by a very intense affective movement."

Abnormal "somatic and psychophysiological" manifestations

<sup>1</sup> This journal, February 15, 1913, pp. 83-84.

delay the author only long enough for him to acknowledge these phenomena to be the natural result or accompaniment of the excessive mental tension to which the mystic is subjected. "The psychophysiological concomitants bear merely an accidental and a variable relation to the state of inner prayer (orison)." Thus, in common with the best informed Roman Catholic scholars of the day, he surrenders to the natural order phenomena which not very long ago were regarded in the same quarter as supernatural.

His survey of mysticism leads him up to "a very delicate psychological problem," "the true problem of ecstasy." When spatiality, images, and the idea of the conscious self are abolished, what remains of the intellectual life? Multiplicity has disappeared, but what is the Unity which takes its place?

According to our author, three solutions of this problem have been offered: (a) *The absence of multiplicity, of discursive thinking in ecstasy is merely apparent.* That which some mystics describe as total absence of consciousness is really a very vague state of consciousness, in no way different in kind from ordinary consciousness. If one were to examine these states narrowly, one would discover in them imagery and spatiality. This interpretation does not satisfy Maréchal, for, as he points out, the great mystics place the state of Union far above any spatial or temporal intuition. They speak of it as something incomparable with ordinary conscious states. They have a conviction of a radical difference between Union and any ordinary state of consciousness. This judgment of the mystics Maréchal chooses to accept as valid.

(b) *Ecstasy is total unconsciousness.* This opinion seems to the author legitimate from a logical point of view. "The alternative is unavoidable: either multiplicity of conscious contents, however slight, or total unconsciousness." But though Maréchal would not blame a scientist for accepting this second alternative, he himself cannot do so because the mystical description of their own condition (briefly reproduced above) does not permit of that solution. He remarks that there are several kinds of unconsciousness. "The only kind of unconsciousness admissible in the explanation of ecstasy would be in any case 'a polarised unconsciousness,' the religious value of which is not a negligible quantity."

(c) The solution which the author makes his own is that "*ecstasy is the synthesis of an empirical negativity and of a transcendent positivity.*" That is, on the one hand ecstasy separates itself by the negative characteristics mentioned above "from the psycho-

logical states, normal or abnormal, of ordinary life," and, on the other hand, "the suspension of conceptual thought is not total unconsciousness, but on the contrary, an enlargement, an intensification, or perhaps even a higher form of intellectual activity." In this higher phase of ecstasy "intelligence instead of constructing, according to analogy and approximately, its object with material secured from the senses" may "reach that object in an *immédiate assimilation*." That is the positive and superhuman side of ecstasy.

At this point, the psychologist is asked to yield his place to the theologian and to the philosopher, who, combined in the person of Maréchal, write the concluding ten pages of the essay.

The writer of this summary against whom the crucial criticism of the paper is chiefly aimed will choose another and a more appropriate place for an answer.

*Névrose et Mysticisme. Sainte Thérèse relève-t-elle de la pathologie?*  
A. Huc. *Rev. de philos.*, 21, 5-32, 128-154.

This article is summarized sufficiently for our purpose in the following abstract of its last paragraph. "We have analyzed the soul of St. Theresa and we are compelled to conclude that all the characteristic traits of her soul are opposed to all the known nosological symptoms of neurasthenia. From this follows clearly that to derive the mystical facts from 'a morbid process' because in mysticism are found states analogous to those present in certain forms of neurosis, is attempting to explain the normal by the abnormal; it is gratuitously to ascribe a greater effective force, and a greater richness to the latter than to the former. . . . If neurosis and mysticism may bear to each other a relation of comitance, they cannot bear a relation of causality."

I do not think that any of the psychologists who have recently written on mysticism would attempt to derive religious mysticism from "a morbid process." I have myself contended against that interpretation in the *Rev. philos.* for 1902. But the point which the author has chiefly at heart and in the defence of which he chiefly writes, namely, the action in the mystic of "an external and sovereign force," is in no wise substantiated by the demonstration of the normal nature of the essential characteristics of mysticism.

## MISCELLANEOUS

*Le sentiment religieux a-t-il une origine pathologique.* DR. L. PERRIER. Paris: Fischbacher, 1912. Pp. 62.

One would like to believe that this is a last echo of the obsolete opinion that the roots of religion are pathological. The author classifies the "pathological hypotheses" and discusses them adversely. There is nothing new in this effective refutation.

Unless one should regard the belief in ghosts, spirits and gods as an indication of abnormality, I do not see how religion could be considered abnormal. It may of course be influenced by a pathological condition of individuals, as for instance of certain mystics.

One regrets the use to which the word "sentiment" is put in this essay. Religion is not a sentiment. No one who claims the attention of informed readers should allow himself the very careless identification of any sentiment whatsoever with religion.

*Adolescence and Religion.* THEODORE SCHROEDER. *J. of Relig. Psychol.*, 1913, 6, 124-148.

*Mathias the Prophet.* THEODORE SCHROEDER. *J. of Relig. Psychol.*, 1913, 6, 59-65.

Mr. Schroeder has attempted to show in several articles the intimate connection which he thinks exists between religion and the sexual instinct. In the first paper he returns to his favorite topic. After offering a large number of facts gleaned from ancient history and from recent accounts of more or less primitive peoples (chiefly concerning ceremonies of initiation), he produces the thesis maintained by several other writers that "the acquisition of religion is a distinctly adolescent phenomenon." This conclusion once set down, it follows, if one accepts the recapitulation theory, "that the psychic phenomena of religion made their first appearance in the mind of man at the period of racial adolescence; that is, at that prehistoric stage in the evolution of man when his consciousness first seized hold of the facts of sex-functioning, for a part of its recognized furnishing, as an experience that arrested attention and demanded explanation." Two earlier conclusions of the author are thus, if one could believe him, happily confirmed: "Among the historically known objects of worship, the first must have been the sexual organs." "All religion in its beginning is a mere misinterpretation of sex-ecstasy, and the religion of today is only the evolutionary product, essentially unchanged, of psycho-sexual

perversion. This is the psychological interpretation of "the mystery of love," which finds such frequent and serious discussion in religious literature. Thus, literally, may we say "God is love"—sex-love."

Evidently Mr. Schroeder is enamored of simplicity and like all of us is directed in his search after facts by his theories, and therefore the facts which he chooses to mention do not contradict his theories. But if he shares this weakness with us all, he distinguishes himself by the most unusual single-mindedness in pursuing the facts relevant to his purpose.

In my opinion, there are other roots to religion than the sex instinct. Man comes to life with other instincts besides this one, and they all may and probably most of them do contribute to the establishment of religion. The instinct of self-preservation, for instance, leads a man to seek to ward off danger and secure help. Could not Mr. Schroeder find indications of the action of this instinct in religion as early as he finds the presence of the sex instinct?

In the second paper, Mr. Schroeder describes one of the historical roots of Mormonism. It is a distinctly erotic and abnormal root. The relation concerns a certain Pearson who called himself "Elijah, the Prophet," and his "Holy Club." Its members professed celibacy, but set much store by "spiritual spouses." The Club was suspected of gross lasciviousness.

Robert Matthews appeared in this circle when sixteen years old. He soon won the name of "Jumping Jesus," but he preferred to call himself "Mathias, the Prophet." He seems to have been dominated by the sex impulse. He taught that baptism, to be effective, must be accompanied by circumcision, and in his first period he denounced women and the command to increase and multiply. Ascetic abstinence ended, however, when he met a Mrs. Folger and found that they were "spiritual mates." Her husband, who was also thinking of a spiritual mate, was persuaded to free his wife who was maintaining more than spiritual relation with the Prophet.

The theological system constructed by Mathias "subsequently passed on to Joseph Smith, to be perpetuated in Mormonism."

*The Religion of One Hundred and Twenty-six College Students.*

JOSIAH MORSE and JAMES ALLEN, JR. *J. of Relig. Psychol.*,  
1913, 7, 175-194.

This is a tabulation with brief comments of 126 answers to a set

of questions given to 350 men and 50 women students. A serious deficiency of this investigation—a deficiency which is shared by nearly all psychological researches by means of *questionnaires*—is that only a part (not even one third) of those addressed answered. The result of this unintended selection is to deprive the statistical information obtained of most of the value it would have if all were represented in the result. It is, for instance, hardly illuminating to one who already knows that some students pray and some do not, to be told that 100 pray and 26 do not, when he is left in the dark concerning the 274 who did not answer. One can say nothing more definite regarding the prevalence of prayer among college students after than before such an investigation. The same remark is of course true of the questions as to church attendance, religious experiences, immortality, and most of the other questions of this syllabus. Statistical investigations fail of their purpose unless they include every member of the particular group under examination. When this is not possible, the returns may serve as illustrations, or as so many facts to be analyzed, compared, and classified, but their value for statistical purposes is negligible.

Another defect which might, it seems, have been easily avoided appears in the fact that although we know from these returns that the problem of immortality caused uneasiness to 50 and no uneasiness to 75, we do not know how many of the first and how many of the second lot believe in personal immortality. Moreover, although we learn that 100 pray, we are not told how many of those who do pray believe in a personal God who hears and may answer prayer, and how many pray only because "it is a good spiritual exercise." This defect results without doubt from attempting to cover too many subjects in one *questionnaire* which cannot then include all the questions that should be asked on each topic.

The complete indifference to immortality of many of these students gives a flat denial to the theologian's affirmation of the universality of the desire for immortality. I cull from the appendix an instance of aversion for, and one of indifference to a future life.

"Male, 22, junior, Presbyterian: I have thought about immortality considerably, but it does not cause me any uneasiness at all. I shall be content to die, absolutely dead, and pass off into nothing,—beautiful, blessed, peaceful nothing,—when I do die. Of course I love life, and shall live with a vim as long as I can, but I do not desire to live forever. I want to be unconscious, and not even know that it is 'I' who am resting."

"Male, 22, senior, Methodist: The problem of immortality has caused me no uneasiness. I feel that if I get through this life I will be doing pretty well. And so I let God take care of the future. If I deserve eternal life, He being a just God, as I believe He is, will take care of the future, and give eternal life; if I do not deserve it, then I sin when I ask for it."

*A Modern Pilgrim's Progress.* (Introduction by H. S. BOWDEN.)  
London: Burns and Oates, 1st ed., 1906. Pp. 1-284.

This book constitutes a *document* of value to the student of individual differences and, in particular, to the student of the psychology of religion. It is a detailed autobiographical account of fundamental affective and ethical needs and of the relation which they bear to the search for logical truth in a person in whom both reason and feeling insist upon gratification.

The anonymous author belongs to a good English Christian family. Very early she began to question the Christian dogma. From that moment her life became an ardent search for the truth. She pondered over volumes of theology, philosophy and science; she read—in a rather desultory manner, to be sure—the great modern philosophers, and also Strauss, Renan, Darwin, and Huxley; she visited, in search of light, leading churchmen. Lack of mental training and of guidance made her reading somewhat unprofitable. She was "swayed by every book . . . —a cork driven hither and thither" (p. 70). For a while, a materialist, then a deist, and once again for a time, a Christian. Thus passed not only her adolescence, but, it seems, several subsequent years, until at last she found shelter and peace in the Roman Catholic Church.

One should not confuse the conversion by which a moral wreck finds regeneration in Christ, with the passage of our author from Protestantism to Roman Catholicism. She never was a "lost sinner" in any other than a theoretical sense, and it seems probable that her life would have been no less respectable, though not so happy and profitable, had she never found the "truth."

None of the authors and preachers whom she read or interviewed could provide her with the logical assurance she wanted for her moral needs. Most men who have doubts on the "eternal questions" of the meaning of life, and of the whence and whither of man, manage to live happily even though no satisfactory answer comes to them, or they accept certain beliefs without uncomfortable fastidiousness. Our author could do neither. She "neither could nor would share

the utter loneliness of Clifford's Godless existence;" she neither could nor would accept any teaching that "jarred" with the sense of her personal immortality (p. 158).

But what did she want? "My whole nature demanded a personal God, and do what I would, I could not believe this desire to be vain" (p. 132). "My eternal future was to me the question of supreme importance" (p. 132). "I needed a religion, not merely as an answer to intellectual problems, but as a comfort in sorrow and as a guide in daily life" (p. 135). No one has felt more keenly than she "that dull gnawing ache, that vague hunger of the soul for *One* to hear and understand, that need of an infinite Personality" (p. 279). That yearning had made permanent materialism impossible to her, and pantheism but as "a shadow of her desire" (p. 279).

But why does she not find in Protestantism the assurances she needs? Because she wanted certainty in her belief and relief from even the possibility of doubt. She argues thus: If God has revealed himself, he must have done it so that man need not be led astray (p. 202). "At no time," writes she, "have I been able to see in a church which teaches contradictory doctrines the organ of truth; now it was absolutely impossible for me to think that a church which taught High, Low and Broad Church doctrines, and whose official representatives contradicted each other at every turn, was the teacher sent by God to teach me the truth" (p. 139). She knew by her studies in philosophy that in all ages philosophers "had craved, and craved in vain, to find unity in variety" (p. 182). The Roman Catholic Church answered her need for unity and authority.

There were obstacles in the way of her passage to the Catholic Church. First of all, her spirit of independence. The idea that any one would have the right to say "thou shalt" or "shalt not" made her recoil as if every nerve in her body tingled in revolt (pp. 184-5). But this difficulty and others concerning doctrine could not stand against her clamorous desire for peace.

She had never been a disinterested searcher after truth; from the first she had wanted to satisfy her reason of the truth of the beliefs she cared for. The longer she sought, the more impatient she became of logical opposition. The time came when she simply threw overboard whatever proved an obstacle to her precious beliefs: "the fact that Clifford denied the immortality of the soul made him no teacher for me. I had groped my way by painful

steps to the explicit belief in, and realization of truths I could not relinquish" (p. 156). "Mr. Spencer had taught me that, viewed as a whole, human life was good because it ever tends to the good of the race, but what cared I for generations yet unborn? I cared nothing. I wanted life to be good for me and those dear to me, and I wanted our lives to last forever" (p. 158). At this point of her development her search was clearly no longer, even in pretence, one for truth; it was a struggle for life. The conditions of life being for her as they were, the Roman Church was her logical refuge. A series of minor circumstances contributed to invest that church with a mysteriously attractive halo. Whenever she enters a Catholic Church she "seems to live in another world, to feel the presence of an unseen power" (p. 164). She is like an animal in sight of a fascinating light. In the presence of Cardinal Newman she is "affected by his strength and reserve power as never before by any man." He left aside controversy, and though she cannot tell exactly what he said she knows that he made her see "proofs of the truth of Christianity." She was awed into silence, and all her difficulties seemed to vanish (p. 220). The great cardinal knew that it is unnecessary to argue with persons in the condition of this harassed woman; the most effective way to convince them is through the feelings and emotions. A little later on she went to Paris and followed the daily instruction of a priest. One day at church, during the Eucharist service, she was favored with an illuminating ecstasy that broke down the last resistance.

*Le Problème de la Personnalité dans la psychologie religieuse.* TH. RUYSEN. *Année psychol.*, 1912, 18, 460-477.

This is one of the *Revues Générales* which the *Année psychologique* devotes from time to time to writings on the psychology of religion. The books considered (Höffding, Gourd, Segond, Reinach, LeBon, Guignebert) belong only in part to psychology and then only in the more general sense of the term.

Ruyssen thinks it would be profitable to consider religion from the point of view of personality. Since religion is an attitude or a reaction towards the Creator or the Whole, this attitude or reaction must vary with the personality of the respondent. The author knows, however, that "personal, subjective experience is only a fragment, the most characteristic fragment of religious life to be sure, but not the most obvious, nor even the most constant." He differs from a well known school of sociologists who altogether

disregard that fragment, for it seems to him, and quite justly in my opinion, that the action of personality upon religious tradition constitutes an interesting and an important problem. The books to which he refers are for him a source of significant illustration in formulating this problem.

*Grundlinien zu einer Phänomenologie der Mystik.* H. ASCHKENASY.  
Zsch. f. Phil. u. phil. Kr., 1911, 142, 145-165; 144, 146-165.

This study is offered as a contribution to the relation of religion to the other forms of conscious life, to science, to art, and to morality. The author limits himself to that particular religious form called mysticism, because this form offers a much more striking contrast to the other life activities than do the more ordinary forms. The first article is devoted to selecting the proper method of attack—the phenomenological method—and to a justification of it.

The larger part of the second article deals with religion as value. The theory of Münsterberg is discussed. The article closes with a brief section on the task of the history of religion.

The only comment I am inclined to make takes the form of an exclamation. How far removed from that which in history bears the name religion are the discussions of religion by metaphysicians! Not religion, but certain highly abstract conceptions, known only to the philosopher, are their subject matter.

J. H. L.

*Rousseau et la Religion.* H. HÖFFDING. *Rev. de mét. et de mor.,*  
1912, 20, 293-320.

This is a detailed critical consideration of the writings of Rousseau with a view to noting the relation between his religious concepts and his own personality and experiences. The contrast in all Rousseau's work between feeling on the one hand and intelligence and will on the other is pointed out. The sincere, though inconsistent views by which he was successively dominated are ascribed to the influences to which the passive character of his emotional life exposed him. Höffding describes the times when Rousseau felt himself possessed of a great fervor by reason of communion with the Great All. "The sense of solidarity at such times was the personal religion of Rousseau." Other topics discussed are: the psychological similarities and differences between Rousseau, the Vicaire Savoyard and Julie; Rousseau's need of independence and solitude; his love of "nature"; his theories of *amour de soi* and *amour propre*;

his treatment of the problem of evil; his views on the discord between nature and civilization; his relation to Christian tradition—in fact his entire "natural theology." At the close of the article comes an interesting comparison of the conceptions of Hume and Rousseau.

L. I. STECHER

*La Philosophie Religieuse de J. J. Rousseau.* D. PARODI. *Rev. de mét. et de mor.*, 1912, 20, 275–293.

In this exposition Parodi has reconstructed very sympathetically Rousseau's religious ideas and related them to his diverse social, moral and literary theories. Parodi emphasizes the place which religious beliefs held in the life of Rousseau and points out the development of these beliefs under various influences during his life. The article succeeds in disentangling from the varied writings of the French philosopher a religious system of considerable unity. In his anathema against civilization, the arts and sciences, all the works of human reason, as in his eulogy of ignorance and natural simplicity, one discovers his prevailing moral interest. This is also the foundation of his love of "nature" which means to Rousseau not only simplicity of life but also obedience to the infallible inspiration of conscience, "l'assentiment intérieur." From man's freedom and his consequent liability to sin come all the disorders of the social organism. The love of order, however, authorizes the belief in the final happiness of virtuous men, immortality. Morality, moreover, cannot exist without religion. In the contemplation of natural beauty, which is an attitude of mystical identification with the Creator, the religion of Rousseau finds its highest expression.

L. I. STECHER

#### BOOKS RECEIVED

SCHWARZ, H. *Der Gottesgedanke in der Geschichte der Philosophie.* Heidelberg: Carl Winters Universitätsbuchhandlung, 1913. Pp. 612.

BENUSSI, VITTORIO. *Psychologie der Zeitauffassung.* Heidelberg: Carl Winters Universitätsbuchhandlung, 1913. Pp. 580.

LE ROY, EDOUARD. *The New Philosophy of Henri Bergson.* New York: Henry Holt & Company, 1913. Pp. x + 235.

PLAISTED, L. L. *Handwork and its Place in Early Education.* Oxford: Clarendon Press, 1913. Pp. xiii + 327.

GRAVES, F. P. *A History of Education.* New York: Macmillan, 1910. Pp. xv + 328.

RUGER, H. A. (Translator.) *Memory, By Herman Ebbinghaus.* New York: Teachers College, Columbia University, 1913. Pp. 123. \$1.00.

WEIDEL, K. *Jesu Persönlichkeit. Eine Charakterstudie.* Halle: C. Marhold, 1913. Pp. 128. 2 Mk.

HOLLINGWORTH, H. L. *Advertising and Selling. Principles of Appeal and Response.* New York: Appleton, 1913. Pp. xiii + 314. \$2 net.

MARITAIN, J. *La philosophie Bergsonienne.* Paris: Rivière, 1914. Pp. 478. 10 fr. 50.

ADLER, A., & FURTMÜLLER, C., Hrsg. *Heilen und Bilden. Aerztlich-pädagogische Arbeiten des Vereins für Individualpsychologie.* München: Reinhardt, 1913. Pp. viii + 400. Mk. 9.50.

VALLI, L. *Il valore supremo.* Genova: Formiggini, 1913. Pp. 320. L. 5.00.

SHAW, C. G. *The Ego and its Place in the World.* New York: Macmillan, 1913. Pp. xii + 523. \$3.75.

BALDWIN, J. M. *History of Psychology. A Sketch and an Interpretation.* 2 vols. New York and London: G. P. Putnam's Sons, 1913. Pp. xiii + 168; vii + 214.

RIBOT, TH. *La vie inconsciente et les mouvements.* Paris: Alcan, 1914. Pp. iii + 172. 2 fr. 50.

KIRBY, T. J. *Practice in the Case of School Children.* New York: Teachers College, Columbia University, 1913. Pp. vi + 98. \$1.00.

BUCKINGHAM, B. R. *Spelling Ability. Its Measurement and Distribution.* New York: Teachers College, Columbia University, 1913. Pp. viii + 116. \$1.25.

BALLARD, P. B. *Obliviscence and Reminiscence.* (No. 2 of Monog. Suppl. of Brit. J. of Psychol.) London: Cambridge University Press, 1913. Pp. vii + 82.

WALLIN, J. E. W. *Psychological Aspects of the Problem of Atmospheric Smoke Pollution.* Pittsburgh: University of Pittsburgh, 1913. Pp. 46.

PALANTE, G. *Pessimisme et Individualisme.* Paris: Alcan, 1914. Pp. vi + 166.

KITCHIN, D. B. *Bergson for Beginners*. New York: Macmillan, 1913. Pp. vii + 255. \$1.50.

HYSLOP, J. H. *Psychical Research and Survival*. London: G. Bell and Sons, 1913. (New York: Macmillan.) Pp. vii + 208. \$1.00.

TAGORE, R. *Sādhanā. The Realization of Life*. New York: Macmillan, 1913. Pp. xi + 164. \$1.25.

THORNDIKE, E. L. *The Psychology of Learning*. (Vol. 2 of *Educational Psychology*.) New York: Teachers College, Columbia University, 1913. Pp. xi + 452.

## NOTES AND NEWS

THE twenty-second annual meeting of the American Psychological Association will be held at New Haven on December 29, 30, and 31, under the presidency of Professor Howard C. Warren. At the joint session with the American Philosophical Association, which meets at the same time and place, the subject for consideration will be "The Standpoint and Method of Psychology."

A NEW quarterly magazine, *The Psychoanalytic Review: A Journal Devoted to an Understanding of Human Conduct*, has recently been started in New York under the editorship of William A. White, M.D., and Smith Ely Jeliffe, M.D. The editors "aim to make it a complete and true reflection of the work being done along psychoanalytic lines in all departments of thought, not only in medicine, but in various other fields, wherever such work has any bearing, direct or indirect, upon the problems of psychopathology."

A NEW French journal is announced, to be entitled *Étude de Psychologie*. It is to be edited by A. Michotte, and published by Félix Alcan. The subscription price is 7 fr. 50.

A PROSPECTUS of a new German periodical is at hand, which is to be published by Karl Krall in the interests of the Elberfeld investigations. It is entitled *Tierseele: Zeitschrift für vergleichende Seelenkunde*. For foreign subscribers the price is M. 14.

AT the Seventh Annual Convention of the Illuminating Engineering Society held at Pittsburgh on September 23, Dr. C. E. Ferree, of Bryn Mawr College, read a paper on "The Efficiency of the Eye Under Different Systems of Illumination:—The Effect of Variations in Distribution and Intensity."

THE present number of the BULLETIN, dealing especially with social and religious psychology, has been prepared under the editorial care of Professor J. H. Leuba. An expression of special indebtedness is due to Professor Leuba because of the fact that, owing to unavoidable circumstances, the editorial responsibility was assumed unexpectedly and at an inconveniently late date.

THE following items are taken from the press:

THE Herbert Lecture at Oxford was delivered on November 7 by Professor C. Lloyd Morgan, F.R.S., professor of psychology at the University of Bristol. The subject of the lecture was "Spencer's Philosophy of Science."

PROFESSOR SHEPHERD IVORY FRANZ, scientific director and psychologist of the Government Hospital for the Insane, Washington, D. C., on November 15 addressed the Medical Society of St. Louis, on the subject of "Psychological Factors in Medical Practice."

MR. A. G. STEELE has been appointed head of the department of psychology in Temple University, Philadelphia, Pa.

## INDEX OF NAMES

Names of contributors are printed in **SMALL CAPITALS**, and the page numbers of the contributions in **Full Face Type**. In the case of authors reviewed or summarized the page numbers are in *Italics* and in the case of mention in the notes and book lists they are in Roman Type.

Aall, A., 345  
Abbott, E., 234, 393  
Abelson, A. R., 234, 393  
Abraham, K., 163  
Adami, J. G., 228  
ADAMS, H. F., 57, 193, 263, 270  
Addams, J., 415  
Adler, A., 489  
Adrian, E. D., 150  
AIKINS, H. A., 49  
Aitkin, W. F., 415  
Albee, J., 415  
Albrecht, 145  
Alexander, J. L., 415  
Alexander, S., 17  
Alford, G. R., 345  
Allee, W. C., 305, 328  
Allen, J. Jr., 482  
Ament, W., 393  
Andreas, J. M., 393  
André-Thomas, 142  
Andrews, C. B., 415  
ANGELL, J. R., 10, 31, 48, 440  
Angier, R. P., 164  
Anschtz, G., 10, 376,  
Anstruther-Thomson, C., 200  
Antin, M., 393  
Appelt, A., 364  
Arai, T., 449  
Archambault, LaS., 242  
Arnold, G. F., 460  
Arps, G. F., 179  
Arréat, L., 24  
Ascenzi, O., 135  
Aschkenasy, H., 487  
Ash, I. E., 272,  
Assagioli, R., 20, 327  
Astwazaturow, M., 135  
Atherton, M. V., 345  
Atzler, E., 152  
Auden, G. A., 234  
Auerbach, F., 115,  
Auerbach, L., 150  
Auerbach, S., 135,  
Aulo, T. A., 145  
Aveling, A., 345  
Ayers, L. P., 272, 419  
Babák, E., 179, 327  
Babinski, J., 192, 489  
Bagley, W. C., 415  
BAIRD, J. W., 333  
Baker, B. A., 460  
BALDWIN, B. T., 79, 166, 393, 397, 415  
Baldwin, J. M., 123, 192, 489  
Ballard, P. B., 489  
Barker, L. F., 228, 415  
Barnes, F. M. Jr., 250  
Barr, M. W., 228  
Barucci, E., 261,  
Basch, V., 200  
Basler, A., 93, 179  
BASSET, G. C., 72, 291  
Bauer, V., 305  
Baumann, C., 93  
Bay, J. C., 20  
Bean, C. H., 345  
Bechterew, W., 251  
Beck, A., 135, 142  
Beck, K., 179, 415  
Beer, M., 353  
BENTLEY, M., 34, 85, 115  
Benussi, V., 263, 488  
Berger, H., 135, 242  
Bergson, H., 192, 200  
Bernheim, 242, 270  
BERRY, C. S., 77  
Betz, W., 432  
Beyerman, T., 135  
Bianchi, L., 135  
Bickel, H., 162  
Bigelow, M. A., 415  
Bigelow, M. O., 415  
Bikeles, G., 135, 142  
Bincz, A., 40, 211, 234, 272  
Bing, R., 242  
Bingham, H. C., 327  
BINGHAM, W. V., 40, 41, 361  
Biondi, G., 162  
Birnbaum, K., 224  
Bischoff, E., 224  
Bishopp, F. C., 315  
Blaisdell, F. S., 316  
Bleuler, E., 164, 415, 440  
Block, E., 272

Blozen, W., 242  
 Bluemel, C. S., 376  
 Bobertag, O., 272, 393  
 Bocci, B., 93  
 Bode, B. H., 24  
 Bogardus, E. S., 449  
 Böhm, A., 393  
 Bohn, G., 305  
 Bonfiglio, F., 162  
 Book, W. F., 345  
 Boring, E. G., 34, 115, 305  
 Bornstein, M., 242  
 Bosanquet, B., 122  
 Bouchaud, 242  
 Bouché, G., 135  
 Bourdon, E., 184  
 Bourland, 93  
 Bourne, R. S., 415  
 Bovet, P., 393  
 Brahn, M., 345  
 Bramwell, J. C., 150  
 Braunshausen, N., 393  
 Braus, H., 162  
 Breckinridge, S. P., 234, 393, 415  
 BREED, F. S., 72, 327  
 Brett, G. S., 10  
 Brill, A. A., 200, 415  
 Brissot, M., 242  
 Britan, H. H., 200  
 Brocher, F., 315  
 Brown, F. C., 34  
 Brown, J. G., 115  
 Brown, P. K., 234  
 Bruce, H. A., 393  
 Brücke, E. T. von, 106  
 Brückner, A., 93, 135  
 BUCHNER, E. F., 1  
 Buchner, M., 393  
 Buck, J. D., 415  
 Buckingham, B. R., 489  
 Bühler, K., 251, 345  
 Bull, L., 263  
 Bullough, E., 200  
 Burch, G. J., 106  
 Burness, G. F., 415  
 Burnett, T. C., 135  
 Burrow, N. T., 440  
 Burt, C., 415  
 Butler, T. H., 106  
 Buytendyk, F. J. J., 150  
 Cabot, R. C., 416  
 Calfee, M., 272, 432  
 CALKINS, M. W., 37, 291, 440  
 CAMERON, E. H., 351  
 Camis, M., 179  
 Camp, C. D., 137  
 Campbell, C. M., 243  
 Campbell, P. A., 211  
 Cannon, G. L., 235  
 Cannon, W. B., 179  
 Carlson, A. J., 150  
 CARR, H. A., 93, 261  
 Carr, H. W., 17,  
 Carrigan, T. C., 393  
 Carus, P., 460  
 Casamajor, L., 243  
 Casteel, D. B., 316  
 Castelli, E., 94  
 Castle, C. S., 460  
 CATTELL, J. McK., 53  
 Cellérier, L., 39  
 Chabot, C., 416  
 Chamberlin, A. F., 470  
 Chancellor, W. E., 416  
 Chapin, M. W., 345  
 CHASE, H. W., 20, 455  
 Chatley, H., 270  
 Chauveau, A., 263  
 Chidester, F. E., 305  
 Childs, H. G., 274  
 Childs, J. W., 100  
 Chinaglia, L., 179, 261  
 Chotzen, F., 272  
 Chouhoud, P. L., 228,  
 Chubb, E. C., 316  
 Claparède, E., 327, 393  
 Clopper, E. N., 393  
 Cobb, P. W., 64, 94  
 Coburn, C. A., 327  
 Coe, G. A., 202  
 Coffey, P., 351  
 Cole, L. J., 305, 306  
 COLE, L. W., 327, 332  
 Collin, B., 306  
 Compayre, G., 163  
 Comstock, J. H., 316  
 Constantini, F., 135  
 Cook, H. D., 258  
 Cooley, W. F., 163  
 Coriat, I. H., 243  
 Cornelius, H., 200  
 Cornell, W. S., 234, 416  
 Cornetz, M. V., 316  
 Cornetz, V., 327  
 Cotton, H. A., 228, 235,  
 Couchaud, P. L., 292,  
 Courtis, S. A., 272, 416  
 Couturat, L., 351  
 Cowdry, E. V., 162  
 Craig, W., 327, 328  
 Crawley, 316  
 Crosby, C. R., 316  
 Crothers, T. D., 234  
 Culler, A. J., 345, 450  
 Cummings, B. F., 328  
 Curti, E., 135  
 Dagnan-Bouveret, J., 192, 243  
 Dana, C. L., 234  
 Danielson, F. H., 234, 394  
 Dauber, J., 268  
 Dauriac, L., 444  
 Davenport, C. B., 228, 234, 235, 394

## INDEX OF NAMES

Davidson, P. E., 273  
 Day, L. M., 94  
**DEARBORN**, G. V. N., 51, 243  
**DEARBORN**, W. F., 284  
 Déjerine, J., 243  
**DELABARRE**, E. B., 441  
 Dell, J. A., 345  
**DeSanctis**, S., 272  
 Dessoir, M., 31  
 Deuchler, G., 453  
 Dewey, J., 24  
 Dide, M., 123  
 Dittler, R., 100, 151  
 Dodge, H. H., 416  
 Dodge, R., 10, 17, 252, 279, 440, 450  
 Dolbear, K. E., 394  
 Doll, E. A., 228  
 Donath, J., 136  
 Donisthorpe, 316  
 Dontas, S., 142  
 Döring, A., 192, 200  
 Döring, M., 328  
**DOWNEY**, J. E., 200, 345, 353  
 Downing, B. C., 228  
 Dreher, E., 100  
 Ducceschi, V., 179  
 Dück, J., 360, 394  
 Dufour, M., 130, 258  
 Dugas, L., 10, 39, 416  
 Dumville, B., 17  
**DUNLAP**, K., 10, 17, 24, 31, 34, 35, 94,  
     142, 279, 375, 453  
 Dupuis, L., 192  
 Durot, H., 123  
 Eastman, F. C., 224, 394  
 Eastman, M., 251  
 Eddy, W. H., 416  
 Edes, R. T., 136  
 Edinger, L., 162, 328  
 Edridge-Green, F. W., 94, 106  
 Edwards, J. S., 136  
 Elderton, E. M., 433  
 Eldred, W. E., 416  
 Eliot, C. W., 416  
 Elliott, E. C., 273  
 Elliott, R. M., 292  
 Ellis, H., 234, 416  
 Ellison, F. O'B., 151  
 Ellwood, C. A., 10, 234  
 Elsenhans, T., 31  
 Embody, G. C., 306  
 Engel, S., 416  
 Erismann, T., 179  
 Ernst, O., 394  
 Erskine, J., 200  
 Estabrook, A. H., 234, 394  
 Esterly, C. O., 306  
 Etchart, C. R., 264  
 Eucken, A., 151  
 Evans, J. E., 453  
 Evereth, E., 200  
 Everitt, P. F., 433  
 Ewing, H. E., 316  
 Fahrenkamp, K., 151  
 Fairbanks, A. W., 228  
 Fasten, N., 306  
 Fauser, A., 264  
 Feilgenhauer, R., 195  
 Feiss, H. O., 136  
 Feldman, N. M., 416  
 Feliciangeli, G., 136  
 Ferber, J., 192  
 Ferenczi, S., 235  
 Fernald, G. G., 224, 235, 272, 416  
 Fernald, G. M., 235, 394  
**FERNALD**, M. R., 62, 345  
 Fernald, W. E., 228  
 Fernberger, S. W., 184  
 Ferrari, G. C., 24, 192, 272, 328  
**FERREE**, C. E., 34, 39, 94, 95, 100, 252,  
     374, 490  
**FERRIS**, H. B., 153  
 Filehne, W., 264  
 Finkelstein, I. E., 460  
 Fischer, A., 345, 394  
**FISCHER**, C. R., 78  
 Fish, E. V., 416  
 Fisher, D. C., 394  
 Fisher, S. C., 345  
 Fiske, E. W., 376  
 Fletcher, O. O., 376  
 Foà, C., 151  
 Foester, F. W., 416  
 Foltz, S. P., 444  
 Forbes, A., 450  
 Forbes, W., 146  
 Forbush, W. B. D., 416  
 Forel, A., 316  
 Fortune, J., 228  
 Foster, W. S., 20, 416  
 Francia, G., 272  
 Frank, H., 163  
 Franke, G., 243  
 Franken, A., 268, 433  
 Frankfurter, W., 145, 345  
 Franklin, C. L., 252  
**FRANZ**, S. I., 10, 125, 136, 235, 250, 252,  
     261, 272, 328, 490  
 Franz, V., 306  
 Frater, A. W., 235  
 Frazer, J. G., 251  
**FREEMAN**, F. N., 72, 271, 360  
 Freud, S., 163  
 Frey, K., 228  
 Froschels, E., 364  
 Frost, C. A., 316  
 Frost, E. P., 24  
 Fujita, T., 364  
 Furtmüller, C., 489  
 Fuse, G., 136  
**GAMBLE**, E. A. McC., 116

Gandig, H., 416  
 Gans, A., 136  
 Gantner, G., 151  
**GARDINER, H. N.**, 188  
 Gardner, P., 24  
 Garrey, W. E., 151  
 Garten, S., 151  
 Gaultier, J. de, 444  
 Gaupp, R., 394  
 Gee, W. P., 316  
**GEISSLER, L. R.**, 64, 65, 170  
 Gertz, H., 106, 258  
 Gesell, A. L., 360, 394  
 Gesell, B. C., 360, 394  
 Girault, A. A., 316  
 Giroud, A., 416  
 Glueck, B., 235  
**GODDARD, H. H.**, 75, 228, 235, 240, 272,  
     394, 416  
 Godefroy, J. C. L., 179  
 Godin, P., 416  
 Goett, T., 394  
 Goldmark, J., 416  
 Goldscheider, A., 180  
 Goldsmith, M., 328  
 Goldstein, K., 243  
 Goldstein, M., 137  
 Goodspeed, T. H., 306  
 Gordon, A., 243  
 Gordon, K., 200  
**GORE, W. C.**, 347  
 Gossett, J. C., 417  
 Gramss, K., 264  
 Grauer, H., 136  
 Grave, B. H., 306  
 Graves, F. P., 489  
 Gray, C. F., 417  
 Gray, C. T., 251, 272  
 Gray, J., 106  
 Greenwood, A., 417  
**GREGG, F. M.**, 69  
 Gregg, J. McL., 273  
 Gross, K., 417  
 Groselj, R., 184  
 Gross, H., 235  
 Gross, K., 394  
 Grozmann, M. P. E., 417  
 Gruber, K., 306  
 Grünbaum, A., 345  
 Guilarowsky, B., 136  
 Guttmann, A., 106, 115, 365  
 Gutzmann, A., 365  
 Gutzmann, H., 365  
 Haberlandt, L., 151  
 Hatchet-Souplet, P., 423  
 Haecker, V., 328  
**HAGGERTY, M. E.**, 10, 72, 440  
 Hall, G. S., 10, 31  
 Hall, W. S., 417  
 Hamann, R., 200  
 Hammond, F. S., 243  
 Harding, H. W., 417  
 Harris, J. A., 433  
 Harrison, R., 102  
 Harston, L. D., 417  
 Hart, B., 10, 123, 235, 244, 245, 345  
 Hart, H. H., 228  
 Hartenberg, P., 250  
 Hartridge, H., 94  
 Hasserodt, W., 394  
 Hayes, M. H. S., 180  
**HAYES, S. P.**, 101  
 Head, H., 136  
**HEALY, W.**, 80, 235, 394, 417  
 Heck, W. H., 417  
 Hegge, T. G., 268  
 Heilbronner, K., 164, 243  
 Heller, T., 248, 394, 417  
 Hellpach, W., 450  
 Helmholtz, W., 115  
 Henderson, C. H., 417  
 Henderson, L. J., 123  
**HENNON, V. A. C.**, 346, 451  
 Henning-Rönne, 100  
 Henri, V., 94, 184, 453  
 Henschen, S. E., 136  
 Hentschel, M., 346, 394  
 Herbert, S., 460  
 Hering, E., 460  
 Heron, D., 433  
 Hesnard, 243  
 Hess, C., 306  
 Hicks, E. J., 351  
 Hicks, E. L., 351  
 Hicks, G. D., 17  
 Hilbert, R., 106  
 Hill, A. V., 151  
 Hill, D. S., 394  
 Hinshelwood, J., 243  
 Hirschfeld, A., 145  
 Hirsch-Tabor, 243  
 Hirt, E., 360  
 Hitschmann, E., 211, 246  
 Hoben, A., 251, 417  
 Hocking, A., 397, 433  
 Hocking, W. E., 202  
 Hodges, G., 417  
 Hoeve, J. van der, 100  
 Hofbauer, L., 145  
 Höffding, H., 487  
 Hoffmann, A., 145  
 Hoffmann, P., 394  
 d'Hollander, F., 243  
 Hollingworth, H. L., 346, 347, 489  
 Holmes, A., 394, 417  
 Holmes, G., 136  
 Holmes, S. J., 10  
 Holmes, W. H., 417  
**HOLT, E. B.**, 88, 146  
 Hooker, D. R., 145, 162  
 Hoppe, H. H., 136  
 Hornbostel, E. v., 200  
**HOWES, E. P.**, 196

Huc, A., 480  
 Huey, E. B., 235, 273, 304, 423  
 Hug-Hellmuth, H. von, 211, 304, 417  
 Hungerford, H. B., 316  
 Hunter, W. D., 316  
**HUNTER, W. S.**, 39, 68, 251, 328  
 Hurty, J. M., 228  
 Hyalop, J. H., 490  
 Hyalop, T. B., 228  
 Ingebrigtsen, R., 162  
 Ingennieros, J., 37, 122  
 Inouye, N., 106  
 Ioteyko, I., 17, 19, 360, 376  
 Ishikawa, H., 151  
 Jacobson, E., 87  
 James, W., 39  
 Janet, M. P., 252  
 Jelliffe, S. E., 245  
 Jenkinson, J. W., 17  
 Jennings, H. S., 17, 306  
 Jerchel, W., 106  
 Jesinghaus, C., 346  
 Jespersen, O., 365  
 Johnson, F. W., 373, 417  
 Johnson, H. M., 328, 360  
 Johnson, R. H., 273  
 Johnston, C. H., 417  
 Johnstone, E. R., 235  
 Jones, E. E., 78, 136  
 Jones, R., 243  
 Jones, W., 305  
 Jordan, H., 306  
 Josephson, A. G. S., 20  
 Ioteyko, J. (See Ioteyko.)  
 Judd, C. H., 417  
 Juler, F. A., 106  
 Just, E. E., 306  
 Kahn, R. H., 94  
 Kallen, H. M., 200  
 Karpas, M. J., 243, 440  
 Katō, H., 162  
 Karplus, J. P., 136  
 Kellicott, W. E., 229  
 Kempf, E. J., 440  
 Kennedy, R., 136  
 Kennedy-Fraser, D., 264  
 Kiesow, F., 180, 261, 453  
 Kilvington, B., 137  
 Kinberg, O., 236  
**KING, I.**, 360, 417, 422  
 King, W. V., 315  
 Kipiani, V., 251, 360  
 Kirby, T. J., 489  
 Kirkpatrick, E. A., 164, 395  
 Kirsch, R., 93  
 Kirtley, J. S., 417  
 Kitchin, D. B., 423, 490  
 Klages, L., 360  
 Kläsi, J., 145, 188  
 Klein, F., 94  
 Klette, W., 264  
 Kline, L. W., 346  
 Koffka, K., 346  
 Kohl, Å., 417  
 Köhler, P., 360  
 Kohlhofer, 24  
 Koike, I., 100  
 Köllner, 106  
 Koren, J., 291  
 Kraemer, H., et al., 328  
 Kraemer, N., 346  
 Kraepelin, E., 211, 249  
 Krall, K., 328  
 Kreidl, A., 136  
 Kreiss, 229  
 Kries, J. von, 106  
 Kretschmar, J., 360, 395  
 Kroll, M., 243  
**KRUEGER, F.**, 55, 63  
 Kugel, L., 94  
 Kuhlmann, F., 273, 395  
 Külpe, O., 212, 346  
 Kuntz, A., 162  
 Kunz, M., 258  
 Kürbitz, W., 360  
 Lach, R., 423  
 LADD, G. T., 56  
 Lagrange, F., 450  
 La Griffe, L., 229  
 Laigmel-Lavastine, 162  
 Lalande, A., 19  
 Lalo, C., 200  
 Lamarque, G., 163  
 La Mettrie, J. O. de, 163  
**LANGFELD, H. S.**, 25, 37, 83, 120  
 Langier, H., 453  
 Lankester, E. R., 229  
 Lapage, C. P., 417  
 Lapique, L., 151  
 Lapique, M., 151  
 Larguer des Bancels, J., 40, 94, 184, 453  
 LaRue, D. W., 423  
 Lasersohn, W., 258  
 Lashley, K. S., 252, 328  
 Lathrop, F. H., 316  
 Lathrop, J., 395  
 Latour, M., 103  
 Laughlin, H. H., 235  
 Laval, 117  
 Lay, W. A., 417  
 Leaper, W. E., 152  
 Lee, V., 200  
 Legendre, R., 162  
 Lehmann, A., 10, 31, 123, 450  
 Lenhossék, 162  
 LeRoy, E., 488  
 Leschke, E., 154  
**LEUBA, J. H.**, 54, 120, 193, 205, 461, 467-471, 476-487, 491  
 Levi, G. A., 123

Levy-Suhl, M., 224  
 Lewandowsky, M., 243  
 Lewis, C. I., 351  
 Lewis, M. R., 162  
 Lewis, W. H., 162  
 Lewy, F. H., 136  
 Liburn, M., 235  
 Liebermann, P. v., 115, 116  
 Lillie, F. R., 306  
 Lillie, R. S., 151  
 Linhard, J., 145  
 Lipps, G. F., 184  
 Lobsién, M., 273, 395  
 Lode, A., 417  
 Loeb, J., 331  
 Loewenfeld, L., 123, 454  
 Lohmann, W., 94  
 Lombard, W. P., 145  
 Lorentz, F., 450  
 Lorentz, J., 94, 184, 195  
 Lotz, K., 270  
 Lovejoy, A. O., 17  
 Lovell, J. H., 316  
 Löwenfeld, L., 454  
 Lowaley, O. S., 145  
 Löwy, R., 142  
 Lucas, K., 150, 151, 450  
 Lull, H. G., 417  
 Lund, E. J., 306  
 Lundborg, H., 229  
 Luquet, G. H. H., 211, 360, 395  
 Lyon, D. O., 124  
 Mabille, M., 243  
 Maccabruni, F., 162  
 MacCunn, J., 460  
 MacDonald, J. R., 123  
 MacDougal, R., 18, 365  
 Mackenzie, W., 328  
 Máday, S. v., 211, 328  
 Maday-Hentzelt, M. de, 193  
 Magnanigo, M., 151  
 Magnusson, C. E., 94  
 Main, J., 468  
 Major, D. R., 251  
 Major, G., 236  
 Mally, E., 164  
 Mann, L., 180  
 Manoia, Å. R., 137  
 Marage, 116  
 Marano, A., 163  
 Marbe, K., 18, 268  
 Marcaro, F., 163  
 Maréchal, 478  
 Marie, A., 360  
 Marie, P., 137, 243  
 Marinesco, G., 118, 137  
 Maritain, J., 489  
 Markarianz, T., 395  
 Markino, Y., 395  
 Marshall, H. R., 18  
 Martin, E., 291, 444  
 Martin, E. G., 34  
 Martin, E. M., 244  
 Martin, F. W., 24  
 Martin, G., 417  
 MARTIN, L. J., 60, 61, 346, 424  
 Martyn, G. W., 450  
 MARVIN, W. T., 11  
 Marx, H., 116  
 MASON, M. P., 287  
 Mast, S. O., 316  
 MATEER, F., 224  
 Mathewson, R., 316  
 Matsumoto, 305  
 Maxwell, 230  
 Maxwell, S. S., 180  
 Maydell, B. E., 152  
 McCall, E., 244  
 McClendon, J. F., 152  
 McComas, H. C., 251  
 McCormick, W., 418  
 McCracken, E., 418  
 McDonald, J. D., 229  
 McDougall, W., 18, 24, 164, 473  
 McEwen, J. B., 200  
 McGilvary, E. B., 24, 40  
 McKeever, W. A., 418  
 McPHEETERS, C. A., 69  
 Mears, J. E., 229  
 Meek, W. J., 152  
 Mehl, 268  
 Meier, M., 193  
 Mellus, E. L., 137  
 Mendel, K., 244  
 Ménégaux, A., 328  
 Menzerath, M. P., 236  
 Menzerath, P., 268  
 Mercier-Bellevue, 117  
 Mercier, C., 236  
 Messer, A., 18  
 METCALF, J. T., 173  
 Metzler, W. H., 273  
 Meumann, E., 10, 200, 273, 346, 360, 395  
 Meunier, R., 10  
 Meyer, A., 236  
 MEYER, M., 18, 52, 122, 209  
 Meyer, S., 423  
 Meyer, T. A., 193, 200  
 Michotte, A., 34, 346  
 Mies, P., 200  
 Mignard, M., 351  
 Mikulski, A., 224  
 Miller, W. T., 418  
 Mills, C. K., 244  
 MINER, J. B., 123, 425  
 Mingazzini, G., 137  
 Minkowski, M., 137  
 Minot, H., 162  
 Miura, K., 151  
 Moll, A., 193, 236, 395  
 Monakow, C. v., 137  
 Mönkenmöller, 418  
 MONROE, W. S., 74, 395

Montessori, M., 395  
 Moody, J. E., 306  
 Moor, L. M., 418  
 Moore, A. R., 306  
 Moore, F., 418  
 Moore, G. E., 18  
 Moore, H. W. B., 316  
 Moore, J. H., 418  
 Moore, R. C., 415  
 Moravcsik, E., 145  
 Morgan, A. C., 316  
 Morgan, C. L., 163, 332, 490  
 Morgan, L., 164  
 Morgan, S. A., 305  
 Morichau-Beauchaut, R., 236  
 MORSE, J., 170, 418, 482  
 Motorà, Y., 124, 395  
 Mott, F. W., 137, 164  
 Müller, F., 306  
 Müller, G. E., 10, 346, 376  
 Müller-Freienfels, R., 10, 200, 346, 351  
 Munsell, A. H., 94  
 Münsterberg, H., 163, 273, 282, 450  
 Muskens, L. J. J., 137  
 Myers, C. S., 273  
 Myers, G. C., 211  
 Näcke, P., 236, 268  
 Nagel, F., 346  
 Nagel, W., 106  
 Nageotte, I., 163  
 Nagy, L., 306  
 Nathan, M., 123  
 Natorp, P., 32, 39, 285  
 Nettleship, E., 106  
 Neumann, A., 180  
 Newell, W., 316  
 Nicholson, W., 264  
 Nikiforowsky, P. M., 116  
 Nikolaides, R., 142  
 Nitsche, P., 236  
 Noguès, P., 258  
 Norsworthy, N., 346  
 Noyes, A. G., 423  
 Nunn, T. P., 87  
 Ogburn, W. F., 418  
 OGDEN, R. M., 59, 107, 166, 200, 424, 459  
 Orr, F. I., 235  
 Osborn, A. S., 360  
 Osborne, C. A., 396  
 Osborne, W. A., 137  
 Oscherovitsch, U. Moravski, 244  
 Osler, W., 164, 244  
 Ossip-Lourie, 248  
 Ostler, H., 258  
 Osty, E., 460  
 Otis, A. S., 273  
 Overstreet, H. A., 40  
 Pacheu, J., 478  
 Padoa, A., 351  
 Paladino, G., 163  
 Palante, G., 489  
 Parker, G. H., 328  
 Parkinson, W. D., 419  
 Parmelee, M., 123, 280  
 Parodi, D., 488  
 Patrizi, M. L., 450  
 Paul-Boncour, 418  
 Paulhan, Fr., 39  
 Paulsen, J., 87  
 Pax, F., 306  
 PEARSE, A. S., 293  
 Pearson, K., 433  
 Peck, R. B., 251  
 Pelz, 244  
 Peper, W., 418  
 Perrier, L., 481  
 Perrin, F. A. C., 39  
 Perry, R. B., 24  
 Peters, F., 224  
 Peters, W., 236, 291, 396  
 Peterson, F., 396  
 PETERSON, J., 63  
 Petschek, 268  
 Pfeifer, B., 244  
 Pfenninger, W., 224  
 Pfersdorff, 224  
 Pfordten, O. von der, 193  
 Phillips, J. C., 328  
 Piat, C., 211  
 Pick, A., 423  
 Pick, L., 100  
 PIERCE, A. H., 118  
 Piéron, H., 40, 306, 316  
 Pike, F. H., 137  
 Pikler, J., 24  
 Pilcher, V. D., 145  
 Pillsbury, W. B., 87, 123  
 PINTNER, R., 59  
 Piper, H., 152  
 Pitulescu, 162  
 Plaisted, L. L., 488  
 Poffenberger, A. T., 453  
 Pohlmann, H., 396  
 Poincaré, H., 258, 351  
 Poiron, S., 418  
 Polimanti, O., 100, 306  
 Ponzo, M., 180, 261  
 Poppelreuter, W., 346  
 Potts, W. A., 273  
 Powelson, I., 270  
 PRATT, J. B., 208  
 Preisig, H., 142  
 Preiss, A., 272  
 Price, N., 396  
 Prince, M., 24  
 Pryn, W. W., 106  
 Puffer, J. A., 418  
 PYLE, W. H., 73, 82, 273, 433, 450  
 Quidor, A., 258  
 Quirós, B. de, 236

Raab, F., 39, 164  
 Radecki, W., 145  
 Rand, B., 10, 32  
 Rand, G., 94, 100  
 Ransy, C., 346  
 Rapeer, L. W., 433  
 Rau, N., 316  
 Rau, P., 316  
 Redlich, E., 137  
 Regen, J., 145, 316  
 Reimer, W., 87  
 Renouvier, C., 39, 123, 351  
 Rentzache, H., 360  
 Révész, G., 115, 116, 251  
 Ribot, Th., 193, 444, 489  
 Rice, D. E., 94  
 Richard, G., 418  
 Richardson, R. F., 347  
 Richet, C., 453  
 Richter, A., 396  
 Rignano, E., 193  
 Riley, C. F. C., 317, 328  
 Rivers, W. H. R., 106, 470  
 Robertson, F. W., 236  
 Robinson, L. A., 450  
 Robinson, V., 163  
 Roblee, L., 188  
 Rodríguez Etchart, C., 122  
 Rollett, H., 94  
 Roncorini, L., 137  
 Rönne, H., 101  
 Rosanoff, A. J., 224, 235, 394, 396  
 Rosanoff, I. R., 396  
 Rose, F., 244  
 Rosenberg, M., 264  
 Rossi, G., 137  
 Rossi, O., 164  
 Rothlein, B. E., 353  
 Rothmann, M., 137, 142  
 Rouma, G., 360, 396  
 Roustan, D., 119  
 Royce, J., 19, 251  
 Rubin, E., 180  
 Ruckmich, C. A., 10, 34, 115, 424  
 RUEDIGER, W. C., 166, 252  
 Ruge, A., 460  
 Ruger, H. A., 489  
 Runner, G. A., 316  
 Rupp, H., 347  
 Rusk, R. R., 396  
 Russell, J. E., 251  
 RUSSELL, S. B., 50  
 Russell, T. H., 418  
 Ruyssen, Th., 486  
 Sackett, L. W., 328  
 Sackett, W. S., 291  
 Saffiotti, U., 273  
 Sakaki, Y., 396  
 Saleilles, R., 236  
 Sandiford, P., 418  
 Sanford, E. C., 87  
 Sartorius, H., 188  
 Satake, Y., 151  
 Saunby, R., 244  
 Saunders, A. M. C., 433  
 Savage, G. C., 137  
 Savage, C. H., 229  
 Sax, C. M., 124  
 Schackwitz, A., 353  
 Schapiro, M., 244  
 Scharleb, M. D., 418,  
 Schilder, P., 264  
 Schiller, F. C. S., 87, 351  
 Schmidt, K., 351  
 SCHMITT, C., 82, 273, 396  
 Schmucker, S. C., 423  
 Schneickert, H., 268  
 Schneidemühl, G., 360  
 Schneider, K. C., 329  
 Schöneberger, H., 347  
 Schröbler, E., 10  
 Schroeder, T., 418, 481  
 Schulze, R., 122, 283, 433  
 Schumann, F., 251, 258  
 Schumann, H., 444  
 Schuppius, 236  
 Schuster, E., 137  
 Schwartz, A., 152  
 Schwarz, H., 488  
 SCOTT, W. D., 269, 283  
 Scripture, E. W., 365  
 Scupin, E., 396  
 Scupin, G., 396  
 SEASHORE, C. E., 18, 32, 424  
 Segaloff, T., 193  
 Seligman, E. R. A., 163  
 Sellmann, A., 396  
 Seltz, O., 347  
 Serog, M., 137  
 Shailies, G. W., 418  
 Shaw, C. G., 489  
 Shelford, V. E., 328  
 Shelton, H. S., 351  
 SHEPARD, J. F., 58, 66, 72, 185  
 SHEPHERD, W. T., 70, 171, 328  
 Sherrington, C. S., 137, 450  
 Sibley, F. A., 418  
 Sikorski, 145  
 Silber, M., 396  
 Simon, Th., 40, 211, 234, 272  
 Simpson, B. R., 236, 273, 418, 433  
 Singer, E. A. Jr., 25  
 Siven, O., 94  
 Sladen, F. W. L., 317  
 Sleight, W. G., 418  
 Smith, A. T., 396  
 Smith, E. M., 328  
 Smith, F. O., 273  
 SMITH, H. L., 72  
 Smith, L. W., 317  
 Smith, S., 396  
 SMITH, T. L., 377, 396  
 Smith, W. G., 264

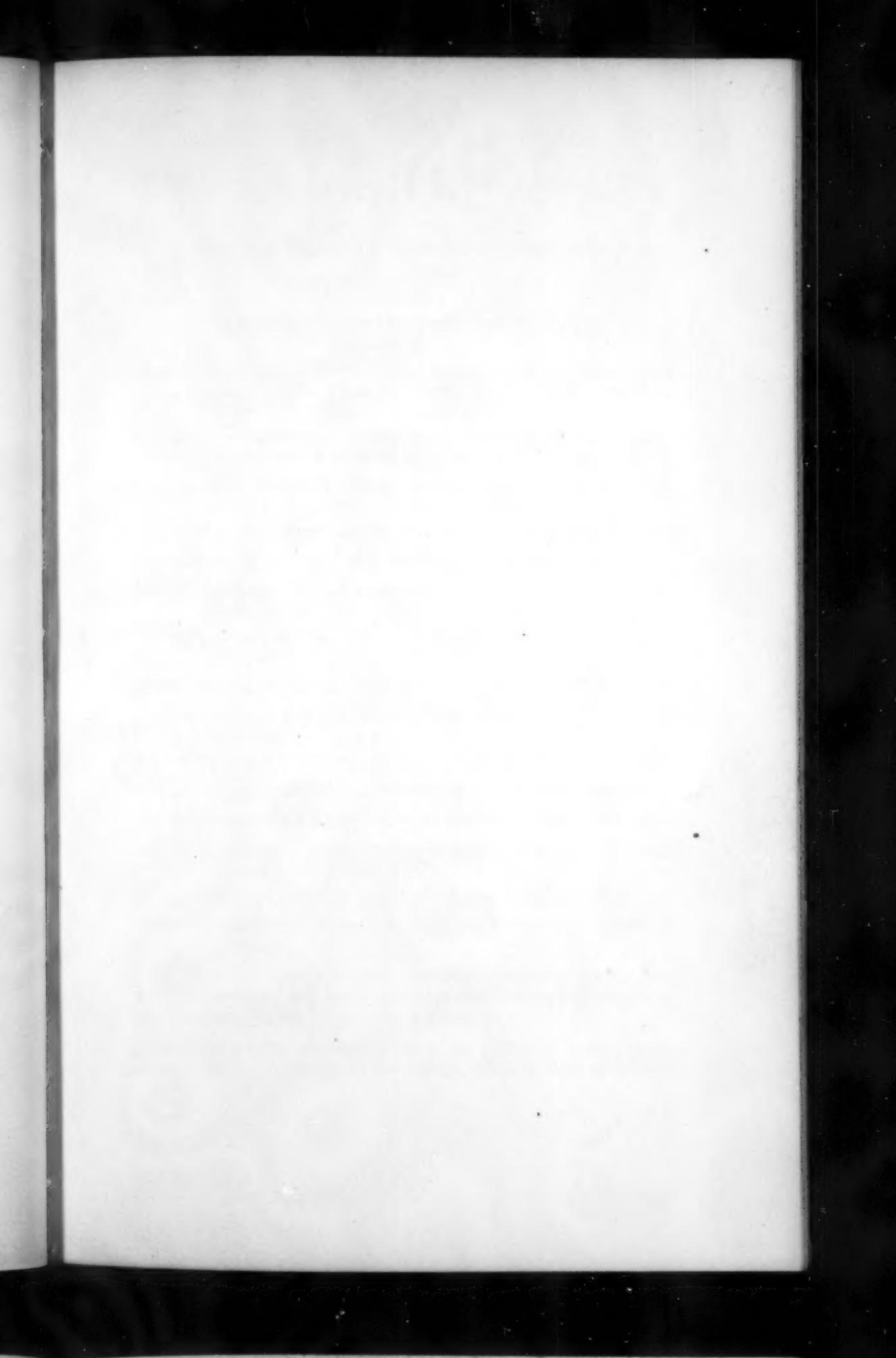
Snedden, D., 418  
 Sokolow, B., 306  
 Sollmann, T., 145  
 Solomon, M., 229  
 Sommer, R., 145  
 Soper, H. E., 433  
**SOUTHARD, E. E.**, 49  
 Spaulding, E. G., 40  
 Spearman, C., 10, 235, 345, 433  
 Spiller, W. G., 137  
 Squire, C. R., 10, 273, 397  
 Stadelmann, H., 236  
**STARCH**, D., 74, 273, 347, 450  
**STECHER, L. J.**, 488  
 Steele, A. G., 491  
 Steinhaus, 396  
 Stekel, W., 236  
 Stelzner, H., 236  
 Stephanowitzsch, J., 184  
 Stern, H., 365  
 Stern, W., 10, 11, 273, 397  
 Stertz, G., 244  
 Stevens, E. Y., 397  
 Stevens, H. C., 94, 307  
 Stewart, A. H., 418  
 Stewart, G. N., 145  
 Stewart, G. W., 116,  
 Störring, G., 180, 418  
 Strassburger, J., 145  
**STRATTON, G. M.**, 253  
 Straußler, E., 244  
 Strayer, G. D., 418  
 Strong, C. A., 18, 25  
**STRONG, E. K. Jr.**, 347, 444  
 Strong, M. H., 347  
 Stubbs, F. J., 317  
 Stumpf, C., 116, 200  
 Sullivan, W. C., 137, 273  
 Suter, J., 195  
 Swift, E. J., 419  
**SYLVESTER, R. H.**, 211, 419  
 Szidon, K. G., 397  
  
 Tagore, R., 490  
 Tait, A. E., 244  
 Tait, J., 450  
 Tait, W. D., 193  
**TALBERT, E. L.**, 471, 473  
 Tallant, A. W., 419  
 Tardieu, E., 123, 193  
 Tastevin, J., 292  
 Taylor, G. H., 106,  
 Taylor, J. M., 229  
 Tekloot, O., 328  
 Terman, L. M., 274, 397, 424, 433  
 Thiele, R., 345  
 Thilly, F., 25  
 Thöle, 180  
 Thomas, A., 243  
 Thomas, W. I., 471  
 Thomson, G. H., 184  
 Thomson, J. A., 18  
  
 THORNDIKE, E. L., 40, 48, 124, 274, 291,  
     331, 420, 433, 490  
 Thörner, W., 152  
 Tigerstedt, K., 152  
 Titchener, E. B., 11, 20, 279, 347  
 Todd, J. W., 453  
**TOLL, C. H.**, 274  
 Town, C. H., 237, 244, 274  
 Trausler, W., 365  
 Trendelenburg, W., 137  
 Trowbridge, C. C., 124  
 Tschagowetz, W., 152  
**TUGMAN, E. F.**, 71  
 Tullio, P., 146  
**TURNER, C. H.**, 307, 317  
  
 Ulrich, F., 419  
 Ulrich, J. L., 292  
 Underhill, E., 476  
 Unger, R., 397  
**URBAN, F. M.**, 121, 180, 185, 450  
 Usher, C. H., 107  
 Utitz, E., 200, 201  
  
 Valentine, C. W., 264  
 Valkenburg, C. T. v., 138  
 Valli, L., 489  
 Van Biervliet, J. L., 419  
 Van Denburg, J. K., 419  
 Vaney, V., 236  
 Van Sickles, J. H., 419  
 Van Teslaar, J. S., 419  
 Verain, L., 258  
 Vérites, J. O., 347  
 Verworn, M., 152  
 Verzár, F., 152  
 Vézi, J., 152  
 Vierkandt, A., 360  
 Vietor, W., 365  
**VINCENT, S. B.**, 67, 122, 328  
 Vix, 244  
 Vogt, C., 138, 142  
 Vold, J. M., 11  
  
 Wagner, P., 433  
 Wagner, Th., 424  
 Wallin, J. E. W., 11, 122, 229, 236, 274, 489  
 Wallis, W. D., 193  
 Walter, H. E., 122  
 Ward, J. 124  
**WARREN, H. C.**, 18, 19, 39, 40, 397  
 Washburn, A. L., 179  
**WASHBURN, M. F.**, 188, 270, 318, 332,  
     345, 376  
 Wasmann, E., 317  
 Watson, J. B., 71, 120, 124, 237, 252,  
     328, 440  
 Watson, M. I., 328  
 Watt, H. J., 37  
 Wayne, K. H., 419  
 Weaver, E. E., 163  
 Weber, E., 146

Weber, M. R., 353  
Wedensky, 152  
Weeks, D. F., 228, 235  
Weidel, K., 489  
WEIDENSALL, J., 78, 229  
Weingartner, C., 25  
Weintrob, J., 274  
Weintrob, R., 274  
Weisbach, W., 201  
Weiss, H. B., 317  
Weissenberg, S., 419  
Weld, H. P., 116, 188, 201  
Wells, B. W., 317  
WELLS, F. L., 10, 124, 146, 213, 281, 347,  
    434, 450  
Werner, C., 419  
Werner, H., 351  
Wertheimer, M., 258  
Wertheim-Salomonson, J. K. A., 365  
Westphal, W., 188, 453  
Weve, H., 107  
Wheeler, W. M., 317  
Whetham, C. D., 229  
Whetham, W. C. D., 229  
WHIPPLE, G. M., 264, 292  
White, W. A., 245, 423  
Whitehouse, J. H., 419  
Widen, L. E., 292  
Wieweger, T., 307  
Wild-Cassel, C. v., 419  
Wile, I. S., 419  
Wilke, E., 152  
Williams, F. X., 316  
WILLIAMS, T. A., 107, 167, 307  
Willson, R. N., 419  
Wilmanns, K., 236  
Winch, W. H., 307, 419, 423, 433, 434, 450  
Windelband, W., 460  
Winkler, C., 138  
Winter, J. E., 180  
Wirth, E., 11  
Wirth, W., 185  
Wissler, C., 467  
Witmer, L., 419  
Wodesdalek, J. E., 317  
Wohlgemuth, A., 258, 347  
Wolff, H. J., 116  
Woodbridge, F. J. E., 19, 25  
Woodruff, L. L., 307  
Woods, E. L., 347  
Woods, F. W., 291  
WOODWORTH, R. S., 10, 138  
Wooley, H. T., 78  
Wright, H. W., 423  
Wright, J., 229  
Wulfen, E., 237  
Wundt, W., 3?  
Wyatt, S., 419  
YERKES, R. M., 307, 330, 423  
Zahn, A., 94  
Zeeman, W. P. C., 107  
Zimmermann, G., 116  
Zingerle, H., 244  
Zwaardemaker, 117

## INDEX OF SUBJECTS

---

Abstracts of Papers, 48, 166  
Adolescence, 397  
Æsthetics, 196  
Affective Phenomena (Experimental), 185; (Descriptive and Theoretical), 189  
Aphasia, 237  
Apparatus, 32  
Associations, Meetings of, 41, 165, 455  
Attention (Experimental), 193  
  
Bibliographical, 19  
Blind, Mental Imagery of, 210  
  
Cerebellum and Brain Stem, 138  
Cerebrum, Functions of, 125  
Childhood, 377  
Comparative Psychology, 293-332  
Concept, 347  
Consciousness and the Unconscious, 20  
Correlations, 425  
Criminology and Delinquency, 229  
Cutaneous Senses, 173  
  
Delinquency, Criminology and, 229  
Dynamic Psychology, 434  
  
Eugenics, Mental Heredity and, 224  
Fatigue, 444  
  
Graphic Functions, 353  
  
Hearing, 107  
Heredity, Mental, and Eugenics, 224  
Higher Mental Processes (Experimental), 333  
Hipp Chronoscope, 122, 374  
  
Illusions, Space, 261  
Imagination, 333  
Inhibition, 444  
Introspection, 274  
Invertebrates, Behavior of, 293, 307  
  
Judgment, 347  
  
Kinæsthetic Senses, 173  
Kinæsthetic Space, 258  
  
Learning, 333  
Left-Handedness, 209  
  
Logic, (Theory), 347  
  
Measurement Methods, Psychophysical, 180  
Meetings, Reports of, 41, 165, 455  
Memory, 333, 347  
Mind and Body, 11  
Motor Consciousness, 441  
Mysticism, 476  
  
Nerve, Physiology of, 146  
Neurone, 153  
  
Pathology of Higher Mental Processes (Experimental), 213  
Psychogalvanic Phenomena, 142  
Proceedings of Meetings, 41, 165, 455  
Psychology, Comparative, 293-332; Dynamic, 434; Progress of, 1; Religious, 202, 476; Social, 461, 467  
Psychological Progress, 1  
Psychopathology, 213-250  
  
Reaction Time, 451  
Reading, 351  
Religion, Psychology of, 202, 476  
Report, Psychology of, 264  
  
Sensation (General), 85  
Senses, Miscellaneous, 173  
Social Psychology, 461, 467  
Space, Visual, 253; Tactual and Kinæsthetic, 258; Illusions, 261  
Suggestion, 269, 375  
Synesthesia, 118  
  
Tactual Space, 258  
Taste and Smell, 116  
Terminology, 18  
Testimony, Psychology of, 264  
Tests, 271  
Text-Books and General Treatises, 25  
  
Vertebrates, Behavior of, 318  
Vision, General Phenomena, 88; Color Defects, 101; Peripheral and Foveal, 95  
Visual Space, 253  
Vocal Functions, 361  
Volition, 441  
  
Work, 444





# Princeton University

## DEPARTMENT OF PHILOSOPHY

1913-1914

### Graduate Courses in Philosophy and Psychology

Critical and Historical Survey of the General Trend of Philosophical and Scientific Thought. Lectures with collateral reading. President Hibben.

Experimental Psychology. Advanced laboratory course, with weekly conference. Both terms (3). Professor Warren.

Psychological Seminary. Topic determined in consultation with class. Both terms. Professor Warren.

Theory of Mental Measurements. First term (3). Professor Warren.

The Philosophy of Plato. Both terms (3). Professor Bowman.

Hedonism and the Ethics of Naturalism. First term (3). Professor G. S. Patton.

Self-realization and the Ethics of Idealism. Second term (3). Professor G. S. Patton.

History of English Ethics. First term (3). Professor G. S. Patton.

Problems in Contemporary Ethics. Second term (3). Professor G. S. Patton.

The Philosophy of Evolution. Both terms (3). Professor Spaulding.

The Psychology of Education. First term (3). Professor McComas.

Schopenhauer and Nietzsche. Second term (3). Professor Fogel.

English Empiricism. Locke, Berkeley, Hume, Mills, Spencer. Both terms (3). Professor Whitney.

Modern Idealism. Second term (3). Professor Johnson.

Logic: Recent investigations in this field. First term (3). Professor Spaulding.

For courses in cognate subjects, regulations respecting degrees, etc., see the University Catalogue or special pamphlet containing the official Announcement of the Department of Philosophy.

Enquiries may be addressed to any of the professors in the Department, or to DEAN ANDREW F. WEST, Princeton, N. J.

# The Johns Hopkins University

---

## DEPARTMENT OF PHILOSOPHY, PSYCHOLOGY AND EDUCATION

---

GRADUATE COURSES, 1913—1914

---

**PHILOSOPHY.** Students may take for their principal subject general systematic philosophy; logic and scientific methodology; ethics; or the history of philosophical ideas, both in the technical systems and in literature and the sciences. An important part of the student's work will each year consist in individual study on specially selected topics (systematic reading, methodical analysis of problems, frequent written papers), under the supervision of one of the professors of the department. Lecture courses are offered in 1913-14 as follows: Continental Philosophy from Descartes to Kant, *Edward H. Griffin*; Modern Pantheism and Pessimism, *Edward F. Buchner*; Recent English Ethical Writers, *Edward H. Griffin*; Transition from the Enlightenment to the Romantic Period, *Arthur O. Lovejoy*; Vitalism, *Arthur O. Lovejoy*; Time and Time Perception, *Arthur O. Lovejoy* and *Knight Dunlap*.

**PSYCHOLOGY.** Students may take their principal work in human experimental psychology, animal behavior, or psychopathology. For the latter two topics valuable opportunities are offered in the laboratory of experimental zoology (*H. S. Jennings, S. O. Mast*) and the Phipps Psychiatric Clinic (*Adolf Meyer*). Lectures and laboratory courses in psychology for 1913-14 are offered by *John B. Watson* and *Knight Dunlap* in Experimental Human Psychology and Animal Behavior; Physiological Psychology; Psychophysics; Feeling and Relation. Research in both Human Psychology and Animal Behavior is amply provided for.

**EDUCATION.** Courses of advanced grade in education are given to meet the needs of students whose interests lead them to elect for special emphasis the fields of the history of educational theories and practices, philosophy of education, educational psychology, or educational administration. In 1913-14 the following courses will be offered by *Edward F. Buchner*: Educational Measurement, and Adolescence and Secondary Education.

At the Graduate Conference papers and reports on researches are presented by members of the department and invited lecturers from other institutions.

The circular of the department will be mailed upon request addressed to the Registrar of the University.

Letters of inquiry should be sent to the Secretary,

Professor EDWARD F. BUCHNER

# UNIVERSITY OF CHICAGO

## DEPARTMENTS OF PSYCHOLOGY AND PHILOSOPHY

### PSYCHOLOGY

The department offers *introductory courses* in general psychology, experimental psychology (both qualitative and quantitative), comparative psychology (theoretical and practical), educational psychology, genetic psychology, social psychology, folk psychology and the psychology of religion. The departments of neurology and physiology afford training courses of peculiar value to students specializing in either experimental or comparative psychology.

*Advanced courses* provide opportunity for research work in the various branches of psychology and also deal with such special subjects as the history of psychological theory, the relations of psychology to philosophy, the methodology of psychology, etc. A Journal Club enables students to keep abreast of the current literature.

### PHILOSOPHY

Courses are offered in the general history of philosophy, history and theory of science, history of moral and social philosophy, Hindu philosophy, Greek philosophy, Kant, Hegel, and other modern authors, the history of logic including recent logical theories, recent metaphysics including Pragmatism, the origins of morality, psychology of ethics, social ethics, political ethics, aesthetics. The departments of Education, Sociology, Economics, Political Science, Sanskrit, Comparative Religion, and Greek provide related courses.

### EDUCATION

A Graduate Department of Education has been organized in the School of Education. Courses of advanced grade will be given in history of Education, Educational Administration, Educational Psychology, Educational Methods and in special subjects such as Manual Training, Nature Study, History, Mathematics, etc., etc. Laboratory facilities for experiments on educational subjects are provided and an elementary and high school furnish opportunity for observation and experiments.

### CORPS OF INSTRUCTORS

JAMES R. ANGELL	JAMES H. TUFTS	CHARLES H. JUDD
GEORGE H. MEAD	ADDISON W. MOORE	NATHANIEL BUTLER
EDWARD S. AMES	H. C. STEVENS	WALTER SARGENT
HARVEY CARR	W. C. GORE	S. C. PARKER
FRANK N. FREEMAN	M. W. JERNEGAN	FRANK M. LEAVITT
JOSEPH W. HAYES		J. F. BOBBITT

Attention is invited particularly to the work of the summer quarter, which begins June 16th and ends August 29th. For information regarding this and other work of the departments, and also concerning fellowships, address:

FOR PSYCHOLOGY, PROFESSOR JAMES R. ANGELL  
FOR PHILOSOPHY, PROFESSOR JAMES H. TUFTS  
FOR EDUCATION, PROFESSOR CHARLES H. JUDD

## Directory of American Psychological Periodicals

**American Journal of Psychology**—Worcester, Mass.: Florence Chandler. Subscription, \$5. 600 pages annually. Edited by G. Stanley Hall. Quarterly. General and experimental psychology. Founded 1887.

**Pedagogical Seminary**—Worcester, Mass.: Florence Chandler. Subscription, \$5. 575 pages annually. Edited by G. Stanley Hall. Quarterly. Pedagogy and educational psychology. Founded 1891.

**Psychological Review**—Princeton, N. J.: Psychological Review Company. Subscription, (with Psychological Bulletin) \$5. 480 pages annually. Bi-monthly. General. Founded 1894. Edited by John B. Watson.

**Psychological Bulletin**—Princeton, N. J.: Psychological Review Company. Subscription, \$2.75. 480 pages annually. Psychological literature. Monthly. Founded 1904. Edited by Arthur H. Pierce.

**Psychological Monographs**—Princeton, N. J.: Psychological Review Company. Subscription, \$4. 500 pp. per vol. Founded 1895. Ed. by James R. Angell. Published without fixed dates, each issue one or more researches.

**Psychological Index**—Princeton, N. J.: Psychological Review Company. Subscription, \$1. 200 p. Founded 1895. Edited by Howard C. Warren. An annual bibliography of psychological literature.

**Journal of Philosophy, Psychology and Scientific Methods**—New York: Science Press. Bi-weekly. 728 pages per volume. Founded 1904. Subscription, \$3. Edited by F. J. E. Woodbridge and Wendell T. Bush.

**Archives of Psychology**—Sub-station 84, N. Y.: Archives of Psychology. Subscription, \$5. 600 pp. ann. Founded 1906. Ed. by R. S. Woodworth. Published without fixed dates, each number a single experimental study.

**Journal of Abnormal Psychology**—Boston: Richard D. Badger. Subscription, \$4. 480 pages annually. Ed. by Morton Prince. Bi-monthly. Founded 1906. Entire field of abnormal psychology.

**Psychological Clinic**—Philadelphia: Psychological Clinic Press. Subscription, \$1.50. 280 pages annually. Edited by Lightner Witmer. Monthly (9 numbers). Orthogenics, psychology, hygiene. Founded 1907.

**Training School Bulletin**—Vineland, N. J.: The Training School. Subscription, \$1. 160 pages annually. Monthly (10 numbers). Founded 1908. Edited by H. H. Goddard. Abnormal child psychology.

**Journal of Religious Psychology**—Worcester, Mass.: Louis N. Wilson. Subscription, \$3. 480 pages annually. Quarterly. Founded 1904. Edited by G. Stanley Hall and Alexander F. Chamberlain.

**Journal of Race Development**—Worcester, Mass.: Louis N. Wilson. Subscription, \$2. 460 pages annually. Quarterly. Founded 1910. Edited by George H. Blakeslee and G. Stanley Hall.

**Journal of Educational Psychology**—Baltimore: Warwick & York. Subscription, \$2.50. 600 pages annually. Founded 1910. Monthly (10 numbers). Managing Editor, J. Carleton Bell. (Educational Psychology Monographs. Edited by Guy M. Whipple. Published separately at varying prices. Same publishers.)

**Journal of Animal Behavior**—Cambridge, Mass.: Emerson Hall. Subscription, \$3. 450 pages annually. Bi-monthly. Founded 1911. Edited by Robert M. Yerkes.

**The Behavior Monographs**—Cambridge, Mass.: Emerson Hall. Subscription, \$3. 450 pages per volume. Edited by John B. Watson. Published without fixed dates, each number a single research.

## PSYCHOLOGICAL REVIEW COMPANY

All business communications should be addressed to

Psychological Review Company  
Princeton, New Jersey

Original contributions and discussions intended for the Psychological Review should be addressed to

Professor John B. Watson,  
Editor of the PSYCHOLOGICAL REVIEW,  
The Johns Hopkins University  
Baltimore, Maryland

Contributions intended for the Psychological Monographs should be addressed to

Professor James R. Angell,  
Editor of the PSYCHOLOGICAL MONOGRAPHS,  
University of Chicago, Chicago, Ill.

Reviews of books and articles intended for the Psychological Bulletin, announcements and notes of current interest, and books offered for review should be sent to

Professor Arthur H. Pierce,  
Editor of the PSYCHOLOGICAL BULLETIN,  
Smith College, Northampton, Mass.

Titles and reprints intended for the Psychological Index should be sent to

Professor Howard C. Warren,  
Editor of the PSYCHOLOGICAL INDEX,  
Princeton, New Jersey.

---

## DUTY FREE IMPORTATION SERVICE FROM STANDARD EUROPEAN MAKERS

Our business in psychological apparatus is confined entirely to importations from the best European makers such as

E. ZIMMERMAN  
WILH. PETZOLD  
CH. VERDIN

MAX RINCK  
SPINDLER & HOYER  
EUGEN ALBRECHT

ETC., ETC.

who supply us with their catalogues for prompt distribution upon request to customers in the United States

IMPORTATION THROUGH OUR MEDIUM SAVES TIME,  
TROUBLE AND EXPENSE

---

## ARTHUR H. THOMAS COMPANY

IMPORTERS AND DEALERS

MICROSCOPES: LABORATORY APPARATUS AND CHEMICALS

WEST WASHINGTON SQUARE,  
(280-282-284 SOUTH SEVENTH STREET)  
PHILADELPHIA, PA.

THE  
BRITISH JOURNAL  
OF  
PSYCHOLOGY

Edited by

CHARLES S. MYERS

*Contents of Vol. VI, Part I, June, 1913. Price 5s net*

The Nature and Development of Attention. By G. DAWES HICKS.

The Psychology of Visual Motion. By HENRY J. WATT.

The Comparative Method in Psychology. By CARVETH READ.

Some Observations on Local Fatigue in Illusions of Reversible Perspective. (One Diagram.) By J. C. FLÜGEL.

Binocular and Unocular Discrimination of Brightness. (Six Figures.) By SHEPHERD DAWSON.

The Quantitative Investigation of Higher Mental Processes. (Four Figures.) By STANLEY WYATT.

PUBLICATIONS RECENTLY RECEIVED.

PROCEEDINGS OF THE BRITISH PSYCHOLOGICAL SOCIETY.

The *British Journal of Psychology* is issued in parts at irregular intervals; four parts will (usually) constitute a volume of about 450 pages, Royal 8vo.

Volumes I, II, III, IV, and V (1904-13) are now ready. Each volume in Four Parts, paper covers, 15s. net. Bound in Buckram, 18s. 6d. net. The price of single parts depends on the size of each part.

The subscription price, payable in advance, is 15s. per volume (post free).

It is intended to publish in connection with the *Journal* a series of MONOGRAPH SUPPLEMENTS, of which the first, "On the after-effect of seen movement" by A. Wohlgemuth, D.Sc., is published at 5s. net. These supplements will not be included in the subscription for the *Journal* but must be purchased separately.

CAMBRIDGE UNIVERSITY PRESS

FETTER LANE, LONDON

# The Journal of Animal Behavior

Presenting naturalistic and experimental studies of the senses, instincts, habits, and intelligence of animals and plants. A department of notes provides for isolated observations.

---

Subscription, \$3.00 a year  
(Foreign, \$3.50)

---

Published by HENRY HOLT & COMPANY  
34 West 33rd Street, New York

Address orders to the Journal of Animal Behavior  
Emerson Hall, - - - Cambridge, Mass.

## The Behavior Monographs

Presenting extended studies of animal and plant behavior and intelligence.

---

Subscription, \$3.00 per volume of approximately  
450 pages. (Foreign, \$3.50)

---

Edited by JOHN B. WATSON, Johns Hopkins University,  
Baltimore, Md.

---

Published by HENRY HOLT & COMPANY  
34 West 33rd Street, New York

Address orders to the Behavior Monographs  
Emerson Hall - - - Cambridge, Mass.

# Psychological Review Publications

## PSYCHOLOGICAL MONOGRAPHS

### VOL. III

11. \*On Inhibition. B. B. BREESE. Pp. iv + 61. \$1.12. 12. On After-images. SHEPHERD IVORY FRANZ. Pp. iv + 61. \$1.12. 13. \*The Accuracy of Voluntary Movement. R. S. WOODWORTH. Pp. vi + 114. 14. \*A Study of Lapses. H. HEATH BAWDEN. Pp. iv + 122. \$1.50. 15. The Mental Life of the Monkeys. E. L. THORNDIKE. Pp. iv + 57. 50 cents. 16. \*The Correlation of Mental and Physical Tests. C. WISSLER.

### VOL. IV

17. Harvard Psychological Studies, Vol. I.; sixteen experimental investigations. Edited by HUGO MÜNSTERBERG. Pp. viii + 654. \$4.00.

### VOL. V

18. Sociability and Sympathy. J. W. L. JONES. Pp. iv + 91. 75 cents. 19. The Practice Curve: J. H. BAIR. Pp. 70. 75 cents. 20. The Psychology of Expectation. CLARA M. HITCHCOCK. Pp. iv + 78. 75 cents. 21. Motor, Visual and Applied Rhythms. J. B. MINER. Pp. iv + 106. \$1.00. 22. The Perception of Number. J. F. MESSENGER. Pp. iv + 44. 50 cents. \*23. A Study of Memory for Connected Trains of Thought. E. N. HENDERSON. Pp. iv + 94.

### VOL. VI

24. A Study in Reaction Time and Movement. T. V. MOORE. Pp. iv + 86. 75 cents. 25. The Individual and his Relation to Society. J. H. TUFTS. Pp. iv + 58. 50 cents. 26. Time and Reality. J. E. BOODIN. Pp. v + 119. \$1.00. 27. The Differentiation of Religious Consciousness. IRVING KING. Pp. iv + 72. 75 cents. 29. University of Iowa Studies. No. IV. Edited by C. E. SEASHORE. Pp. v + 118. \$1.25.

### VOL. VII

29. Yale Psychological Studies, New Series, Vol. I. No. 1. Edited by CHARLES H. JUDD. Pp. vii + 226. \$2.25. 30. The Theory of Psychical Dispositions. CHARLES A. DUBRAY. Pp. vii + 170. \$1.50. 31. Visual Illusion of Movement during Eye Closure. HARVEY CARR. Pp. vi + 127. \$1.25.

### VOL. VIII

32. The Psychological Experiences connected with the Different Parts of Speech. ELEANOR H. ROWLAND. Pp. 42. 40 cents. 33. Kinæsthetic and Organic Sensations: Their Role in the Reactions of the White Rat to the Maze. JOHN B. WATSON. Pp. vi + 100. \$1.00. 34. Yale Psychological Studies, New Series. Vol. I. No. 2. Edited by CHARLES H. JUDD. Pp. v + 197. \$1.75. 35. Studies from the Psychological Laboratory of Wesleyan University. Vol. I. No. 1. An Experimental Study of Visual Fixation. RAYMOND DODGE. Pp. vii + 95. \$1.00.

NOTE.—No. 36 appears as No. 1 of the Philosophical Monographs.

### VOL. IX

37. Studies from the Psychological Laboratory of the University of Chicago. Control Processes in Modified Hand-Writing; An Experimental Study. JUNE E. DOWNEY. Pp. vii + 148. \$1.50. 38. University of Iowa Studies in Psychology. No. 5. Edited by CARL E. SEASHORE. Pp. 148. \$1.50. 39. Studies from the Psychological Laboratory of the University of Chicago. Combination Tones and Other Related Auditory Phenomena. JOSEPH PETERSON. Pp. xiii + 136. \$1.50.

Vol. X, No. 12

PSYCHOLOGICAL REVIEW PUBLICATIONS

THE

994

OF December 15, 1913.

DEC 22 1913

UNIV. OF MICH.

# Psychological Bulletin

EDITED BY

ARTHUR H. PIERCE, SMITH COLLEGE

HOWARD C. WARREN, PRINCETON UNIVERSITY (*Index*)

JOHN B. WATSON, JOHNS HOPKINS UNIVERSITY (*Review*) AND

JAMES R. ANGELL, UNIVERSITY OF CHICAGO (*Monographs*)

WITH THE CO-OPERATION OF

J. W. BAIRD, CLARK UNIVERSITY; MADISON BENTLEY, UNIVERSITY OF ILLINOIS; E. F. BUCHNER, JOHNS HOPKINS UNIVERSITY; H. A. CARR, UNIVERSITY OF CHICAGO; KNIGHT DUNLAP, JOHNS HOPKINS UNIVERSITY; E. B. HOLT, HARVARD UNIVERSITY; J. H. LEUBA, BRYN MAWR COLLEGE; MAX MEYER, UNIVERSITY OF MISSOURI; ROBERT MACDOUGALL, NEW YORK UNIVERSITY; G. H. MEAD, UNIVERSITY OF CHICAGO; R. M. OGDEN, UNIVERSITY OF TENNESSEE; W. D. SCOTT, NORTHWESTERN UNIVERSITY; E. J. SWIFT, WASHINGTON UNIVERSITY; M. F. WASHBURN, VASSAR COLLEGE; R. S. WOODWORTH, COLUMBIA UNIVERSITY

## SOCIAL AND RELIGIOUS PSYCHOLOGY NUMBER

EDITED BY PROFESSOR J. H. LEUBA

### CONTENTS

*Sociology and Psychology*: J. H. LEUBA, 461.

#### Special Reviews:

*Social Psychology* (Wissler, Main, Rivers, Chamberlain): J. H. LEUBA, 467;  
(Thomas, McDougall): E. L. TALBERT, 471. *Religious Psychology* (Underhill,  
Pacheu, Maréchal, Huc, Perrier, Schroeder, Morse and Allen, Anon., Ruyssen,  
Aschkenasy): J. H. LEUBA, 476; (Höffding, Parodi): L. I. STECHER, 487.

*Books Received*, 488; *Notes and News*, 490; *Indexes*, 492.

PUBLISHED MONTHLY BY THE

PSYCHOLOGICAL REVIEW COMPANY

NORTH QUEEN ST., LANCASTER, PA.,

AND PRINCETON, N. J.

AGENTS: G. E. STECHERT & CO., LONDON (8 Star Yard, Carey St., W. C.);  
LEIPZIG (Koenigstr., 37); PARIS (26 rue de Condé)

Entered as second-class matter January 21, 1904, at the post-office at Lancaster, Pa., under  
Act of Congress of March 3, 1879

# Psychological Review Publications

EDITED BY

HOWARD C. WARREN, PRINCETON UNIVERSITY (*Index*)

JOHN B. WATSON, JOHNS HOPKINS UNIVERSITY (*Review*)

JAMES R. ANGELL, UNIVERSITY OF CHICAGO (*Monographs*)

ARTHUR H. PIERCE, SMITH COLLEGE (*Bulletin*)

WITH THE CO-OPERATION OF  
MANY DISTINGUISHED PSYCHOLOGISTS

## THE PSYCHOLOGICAL REVIEW

containing original contributions only, appears bimonthly, on the first of January, March, May, July, September, and November, the six numbers comprising a volume of about 480 pages.

## THE PSYCHOLOGICAL BULLETIN

containing critical reviews, notices of books and articles, psychological news and notes, university notices, and announcements, appears the fifteenth of each month, the annual volume comprising about 480 pages. Special issues of the BULLETIN consist of general reviews of recent work in some department of psychology.

## THE PSYCHOLOGICAL INDEX

is a compendious bibliography of books, monographs, and articles upon psychological and cognate topics that have appeared during the year. The INDEX is issued in April or May, and may be subscribed for in connection with The REVIEW and BULLETIN, or purchased separately.

*Annual Subscription to Review and Bulletin, \$5.00 (Canada, \$5.15,  
Postal Union, \$5.30); Review, Bulletin, and Index, \$5.85  
(Canada, \$6.00, Postal Union, \$6.15); Bulletin,  
Alone, \$2.75 (Canada, \$2.85, Postal Union, \$2.95).*

*Current Numbers of the Review, 50c.; of the Bulletin, 25c. (special  
issues 40c.); of the Index, \$1.*

## THE PSYCHOLOGICAL MONOGRAPHS

consist of longer researches or treatises or collections of laboratory studies which it is important to publish promptly and as units. THE PHILOSOPHICAL MONOGRAPHS form a separate series, containing treatises more philosophical in character. The MONOGRAPHS appear at irregular intervals and are gathered into volumes of about 500 pages, with a uniform subscription price of \$4.00. (Postal Union \$4.30.) Each series may be subscribed for separately.

The price of single numbers varies according to their size. Fourteen volumes of the PSYCHOLOGICAL MONOGRAPHS have been issued, and the first volume of the PHILOSOPHICAL MONOGRAPHS is in progress.

## LIBRARY OF GENETIC SCIENCE AND PHILOSOPHY

A series of bound books issued as accepted for publication. The price varies according to the size of the volume. Two volumes of the Library have already appeared.

Subscriptions, orders, and business communications may be sent direct to the

## PSYCHOLOGICAL REVIEW COMPANY

Princeton, New Jersey

#### VOL. X

40. Studies from the Johns Hopkins Psychological Laboratory. Edited by G. M. STRATTON. Pp. 104. \$1.00. 41. The Social Will. EDWIN ANDREW HAYDEN. Pp. iv + 93. \$1.00. 42. Studies from the Psychological Laboratory of the University of Chicago. The Effect of Achromatic Conditions on the Color Phenomena of Peripheral Vision. GRACE MAXWELL FERNALD. Pp. iv + 91. \$1.00. 43. Wellesley College Studies in Psychology, No. 1. A Study in Memorizing Various Materials by the Reconstruction Method. ELEANOR A. McC. GAMBLE. Pp. xi + 211. \$2.25.

#### VOL. XI

44. Studies from the Psychological Laboratory of the University of Illinois. Vol. I. No. 1. Edited by STEPHEN S. COLVIN. Pp. vi + 177. \$1.75. 45. Ohio State University, Psychological Studies. Vol. I. No. 1. Edited by THOMAS H. HAINES. Pp. 71. 75 cents. 46. Studies from Psychological Laboratory of University of Chicago. An Experimental Study of Fatigue. C. S. YOAKUM. Pp. vi + 130. \$1.25. 47. Studies from the Johns Hopkins Psychological Laboratory. The Determination of the Position of a Momentary Impression in the Temporal Course of a Moving Visual Impression. N. T. BURROW. Pp. 63. 65 cents.

#### VOL. XII

48. A Study of Sensory Control in the Rat. FLORENCE RICHARDSON. Pp. 124. \$1.25. 49. On the Influence of Complexity and Dissimilarity on Memory. HARVEY A. PETERSON. Pp. 86. \$1.00. 50. Studies in Melody. W. VAN DYKE BINGHAM. Pp. vi + 88. \$1.00. 51. Report of the Committee of the American Psychological Association on the Teaching of Psychology. Pp. 94. \$1.00. 52. Some Mental Processes of the Rhesus Monkey. WILLIAM T. SHEPHERD. Pp. 66. 75 cents.

#### VOL. XIII

53. Report of the Committee of the American Psychological Association on the Standardizing of Procedure in Experimental Tests. Pp. 108. \$1.00. 54. Tests for Practical Mental Classification. WILLIAM HEALY and GRACE MAXWELL FERNALD. Pp. viii + 54. 75 cents. 55. Some Types of Attention. H. C. MCCOMAS, JR. Pp. 56. 75 cents. 56. On the Functions of the Cerebrum: the Occipital Lobes. SHEPHERD IVORY FRANZ and GONZALO R. LAFORA. Pp. 118. \$1.25. 57. Association Tests: Being a Part of the Report to the American Psychological Association of the Committee on Standardizing Procedure in Experimental Tests. R. S. WOODWORTH and F. LYMAN WELLS. Pp. 86. 75 cents.

#### VOL. XIV

58. The Diagnosis of Mental Imagery. MABEL RUTH FERNALD. Pp. 160. \$1.50. 59. Autokinetic Sensations. HENRY F. ADAMS. Pp. 45. 50 cents. 60. A Study of Cutaneous After-Sensations. MARY H. S. HAYES. Pp. 89. \$1.00. 61. On the Relation of the Methods of Just Perceptible Differences and Constant Stimuli. SAMUEL W. FERNBERGER. Pp. 81. \$1.00.

#### VOL. XV

62. The Factors that Influence the Sensitivity of the Retina to Color. GERTRUDE RAND. Pp. 178. \$1.75. 63. Learning in Dementia Precox. EDWIN G. BORING. Pp. 101. \$1.00. 64. An Experiment in Linear Space Perception. FRANCIS N. MAXFIELD. Pp. 56. 75 cents. 65. The Form Board Test. RENEL HULL SYLVESTER. Pp. 56. 75 cents.

### PHILOSOPHICAL MONOGRAPHS

#### VOL. I

1. *esthetic Experience: Its Nature and Function in Epistemology*. W. D. FURRY. Pp. xvi + 160. \$1.60. 2. *The Philosophy of John Norris of Bemerton*. FLORA ISABEL MACKINNON. Pp. iii + 103. \$1.00.  
Price \$4.00 the volume. \*Monographs so marked are out of print.

Volume I of the Library of Genetic Science and Philosophy

## The Moral Life A Study in Genetic Ethics

By

ARTHUR ERNEST DAVIES, Ph.D.  
Professor of Philosophy in Ohio State University.

xiv + 188 pages. 8vo. Cloth. Price \$2.00 net. Postage 10 cents.

It is, as the sub-title indicates, a study in Genetic Ethics. In the first two chapters the author defines the genetic problem and method in their relation to other views and methods. The main subjects of the discussion—the moral ideal, the moral self, moral motive, and moral freedom—are then taken up. The author's formulation of these problems makes of genetic ethics a special branch of ethical inquiry; and in the development of his answers it is shown how really important have been the historical views for our understanding of the moral life. A distinctive feature of the work is the large space—three chapters—given to the discussion of motive; and the chapter on freedom is an attempt to include within the author's outline the truths of both indeterminism and determinism. The book is written with the class-room in view, and will be found adapted to courses in advanced ethics.

---

Volume II of the Library of Genetic Science and Philosophy

## Darwin and the Humanities

By

JAMES MARK BALDWIN

viii + 118 pages. 8vo. Cloth. Price \$1.50 net. Postage .08 cents

An account of what psychologists and moralists have done to assimilate and apply evolution theory in the Mental and Social Sciences, and in Philosophy. The book contains chapters on Darwinism in relation to Psychology, Social Science, Ethics, Logic, Philosophy and Religion.

PUBLISHED BY  
PSYCHOLOGICAL REVIEW COMPANY  
PRINCETON, N. J.

